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Vol. IV, No. 1

THE JAPAN CHRISTIAN QUARTERLY

JANUARY 1929

EDUCATION NUMBER

The problem of education has arisen in Japan and the authorities are seriously considering a reform of the present system. The reader will find the subject discussed, in the present number of The Japan Christian Quarterly, from the Christian point of view by national leaders engaged in work for the youth of the country. Altogether the subject is handled in a most competent manner by judicious writers.

Editorial and Departmental Notes and Personal Column

Editor-in-Chief:—Rev. W. H. Murray Walton, M.A.

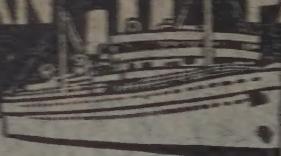
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"Emperor of Russia"	74	Jan. 10	Feb. 10	—	Feb. 10	Feb. 10	Feb. 10	Mar. 2
"Emperor of Asia"	75	Mar. 1	Mar. 5	Mar. 7	Mar. 10	Mar. 10	Mar. 10	Mar. 10
"Emperor of France"	76	Mar. 15	Mar. 20	Mar. 24	Mar. 24	Mar. 24	Mar. 24	Apr. 6
"Emperor of Russia"	77	Apr. 5	Apr. 10	Apr. 13	—	Apr. 13	Apr. 13	Apr. 27
"Emperor of Russia"	78	Apr. 26	May 1	May 4	May 5	May 5	May 5	May 28
"Emperor of Asia"	79	May 10	May 15	May 18	May 19	May 19	May 19	June 1
"Emperor of France"	80	May 21	June 5	June 8	—	June 11	June 11	June 22
"Emperor of Russia"	81	June 22	June 26	June 29	June 30	July 2	July 2	July 14
"Emperor of Asia"	82	July 5	July 10	July 13	July 14	July 16	July 16	July 27
"Emperor of France"	83	July 26	Aug. 10	Aug. 13	—	Aug. 16	Aug. 16	Aug. 27
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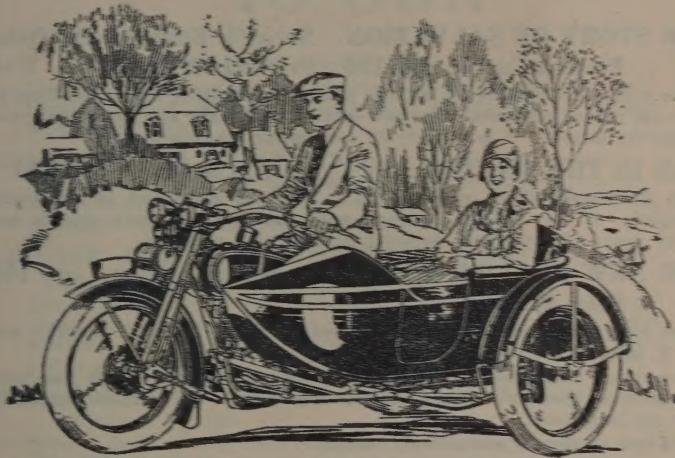
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THE JAPAN CHRISTIAN QUARTERLY

ISSUED QUARTERLY THE FEDERATION OF CHRISTIAN MISSIONS

Vol IV.

January 1929

No. 1

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THE JAPAN CHRISTIAN QUARTERLY

(Formerly "The Japan Evangelist")

Vol. IV.

JANUARY 1929

No. 1

Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or the Federation of Christian Missions under whose auspices the magazine is published.

EDITORIAL NOTES

The Wholesome Guidance of Thought.

THE phrase 'Shiso no Zendo' is not easy to translate into the English language. Of course, literally, it means 'The Wholesome Guidance of Thought.' But in current English literature we find no such expression as this. There is no discussion of the subject in books or periodicals published abroad in the English language. Yet it is a subject which looms large at the present time in Japanese discussion.

Attention is called to this, because of a needed distinction concerning this subject, in order that greater discrimination may be used in speaking of the source of the 'Thought' so much in need of guidance. The reference of course is to communism. When this subject is discussed, in Japan, one is thinking of Karl Marx and his theories. Now it is common for Japanese writers to speak of this dangerous thought as being Western in its source and origin. But to leave it at that is very unsatisfactory and unjust. As we have said there is no discussion in current English literature of this subject sufficient to give currency to such a phrase as 'The Wholesome Guidance of Thought.' Neither communism nor Karl Marx is a menace in any English speaking country. His ideas are not threatening to subvert the social order, in truth, in any Western country outside of Russia.

Our reason for calling attention to this is not only for the sake of justice but on account of its bearing on the teaching of the English language in Japanese schools concerning which some remarks will be made in a separate editorial.

If we should translate 'Shiso no Zendo' as the 'Wholesome Leadership of Thought,' the phrase would come into line with our ordinary modes of thinking. But in Japan the expression suggests a youth or a blind man being led by the hand in its mildest form and political control in its more vigorous form or import. When we think of the leadership of thought, we call to mind pastors of churches, teachers in schools, editors of periodicals and magazines, lecturers and authors of books. We have in mind all those who shape public opinion and mold the sentiment of a nation.

In no English speaking nation is it common to look to the government for the guidance of thought. And as a matter of fact, the necessity for any government to take upon itself the guidance of thought points to a serious lack of wholesome public opinion and religious teaching in the life of that nation. Under normal conditions, the spiritual and moral forces would be the main reliance for the preservation of a nation against radicalism and extreme measures. The active part the government feels impelled to take in Japan is evidence of the general state of irreligion prevailing throughout the country.

Whenever a government must assume functions belonging properly to the church, a weight of responsibility is placed upon political authority which it is scarcely able to bear. It is difficult for Parliament to guide the thought of a nation. That is properly the work of family, school and church and those agencies which go to form public opinion. Of course the Church cannot deal with overt acts of disloyalty. That duty belongs to the State. But the Church should play a great part when it comes to the wholesome guidance of the thought of a nation.

The need of Japan at the present time can best be met through a wide circulation and acceptance of the Bible among the people. National institutions can be made more secure and society more stable by founding the national life upon the Christian Scriptures. This is a simple solution, yet effective. The Bible has been a lamp to the feet and a light to the pathway of nations as well as to the individual wayfarer who seeks his way through the mazes of human life and destiny.

Proposed Changes in the High School Curriculum.

Very important educational problems are to the front at the present time. The root source of proposed educational reforms is the

problem of the wholesome guidance of thought. Changes in the system of high school education are contemplated by the authorities, though no definite step has been taken as yet. Our interest in these reforms, as Christians, grows out of the deeper question at issue, as affecting Christian schools and as throwing light upon Christian obligation to society and mankind.

Three changes seem to be contemplated. First, a larger place would be given to what is called 'practical' education in the high school curriculum. Secondly, the proposed reform calls for a lessening of the hours devoted to the English language in the curriculum. And thirdly, it is the plan to return to the traditional emphasis attached to Japanese and Chinese learning. Not one of these changes is proposed in the interest of education as such. There is no educational crisis growing out of the nature of education itself. The question seriously contemplated, so far as it affects education, has reference to the inefficiency of the system as a defense against extreme and unwholesome ideas.

It is not easy to see harmony between these proposed changes. To adopt 'practical' education would tend to put a check upon 'ideas.' To lessen the hours of English would tend to exclude, and therefore limit, the circulation of 'ideas.' But is a return to the Chinese classics recommended from the same point of view? Is this to be a means of checking the flow of ideas and the trend toward intellectualism?

The last suggestion, that is, that the Chinese classics be emphasized once more, points to a true solution though it does not contain it. Surely safety for the nation and its institutions can be assured without denying to the Japanese people the enjoyment of ideas and full participation in the intellectual life. Japan is a reading nation. The fondness for books and periodicals gives evidence, even among the people, of strong intellectual interests. It would be a most serious step therefore, indeed a tragic one for the higher life of the nation and the development of culture, to adopt a policy which reduced the courses of study to very narrow limits by making place for 'practical' education. There are indeed practical courses in the American high schools which the students may take as electives.

The practical courses belonging to secondary education have long been established in Japan in schools separate from the regular high schools. The division of the high school course, therefore, as now proposed into practical and vocational on the one hand and into classical studies on the other hand amounts to a very extreme

emphasis upon practical education. The number of high school students is as yet very small as compared to the total population. The intellectual foundation for higher education must be laid in the high schools. To divide the present course so as to narrow the classical studies would amount to a drastic limitation of cultural foundations.

In order to overcome radicalism, practical and vocational education on the one hand and a return to Chinese literature on the other hand are proposed as remedies. Will either course remove the dangers of intellectualism? Or of radicalism?

As regards the first proposal, the most active propagandists of radicalism in the world today are men who have had practical and vocational training. It is of the essence of Marxianism to give supremacy to the technical man. It is difficult to believe that the true remedy is to be found in this suggestion.

As regards the second proposal, the return to Chinese literature, we believe, first, that the Chinese learning should have a permanent place in Japanese studies. But in the second place, it is difficult to believe that the mind of modern Japan, trained in science and highly industrialized, awakened to all the influences of a modern age of popular freedom, can ever be turned back into the feudal channels determined by the Chinese learning. We are in hearty sympathy with the motives of those who would turn back to the Chinese classics. The motives are founded upon a true insight, namely, that knowledge of itself cannot produce character.

But the age of feudalism has passed away in Japan, as in European nations a little earlier. Its ideals cannot be made acceptable now. Education has become the possession of the many and not of the few. I mean education in its true sense. The problem in our age for education is: How can noble interests and broad sympathies, and a high type of character, be produced among the masses of people who share in the privileges and responsibilities of national life? The type of education needed in Japan, generally speaking, is not to be found in the ancient culture of China, but in the modernized culture which has maintained a high idealism while serving an industrial age. National security is to be found in true culture. The essential culture of feudal times should be preserved, but in forms acceptable to an age of popular awakening and universal intellectual interests.

The Teaching of the English Language in the Schools.

The adoption of the English Language as a major study in the schools of Japan some forty years ago was a master stroke. If you sift education down to its last analysis, that is, education in any true sense, it is almost identical with language study. There never has been education in any period of history the foundation study of which was not an outstanding language. The nations of the Mediterranean studied Greek, as the nations of Europe later studied both Greek and Latin. The schools of Japan studied the Chinese language and later devoted themselves to the study of the English language. Language study is a means of mental discipline, with which nothing can be compared except the study of mathematics. And besides, it gives to the students access to the intellectual treasures that language contains. When Japan introduced the study of English in her schools she opened the door of access for the youth of the nation to all the treasures of modern culture and scientific knowledge. Every important book now published in any language finds its way into the English language. A knowledge of English therefore gives to one citizenship in the realm of modern science and culture. Besides, the study of English opens the door to travel, trade and diplomacy as no other language can possibly do. Then the mental discipline for Japanese youth, derived from translating and writing and speaking in English is immeasurable in value. In addition to these, the study and use of English is transmitting to the Japanese language a shaping influence by which the latter is heightened and enriched in efficiency and is being converted into a capable instrument for meeting the needs of the new day in this country.

The Chinese language will, of course, be taught in Japanese schools. Japan's relation to Chinese traditional culture is such as to render this almost a necessity. But the Chinese language is not a modern tongue. It contains an ancient culture, valuable in many respects, but falling short of that liberalizing of the human mind produced by a study of Greek and Latin. It would be a great backward step to try to displace the English language by adopting once more the Chinese as the major study in Japanese schools.

Christian Schools and Thought Guidance

What can Christian schools do to guide national thought at this critical period in the history of Japan? There are now in Japan, exclusive of Chosen, about 190 Christian schools of secondary grade and up, with a student body of approximately 50,000 young men and women. This is a number not too small to make some contribution toward the solution of the thought-problem that is now pressing upon the nation. How, then, can these schools make such a contribution? In the main, I believe, by just doing what they have been doing hitherto, but doing it better,—more earnestly, more thoroughly, more effectively.

1. The Christian ideal is the perfect ideal for human existence. There are other ideals,—the ideals of the various other religions, and the ideals of Marx and communism. But for man neither in his individual nor in his social existence is there any other ideal that is nearly so good nor so true to the heart of things as the Christian ideal. This is truth that can not be successfully gainsaid, and it is the firm foundation upon which we must stand. The Christian ideal—in other words, Christ, is the Way for all mankind. Faith in God as the holy and loving Father of all, dependence upon Him, communion with Him, and the realization of righteousness, justice, love and humanity in all the aspects and relationships of life, all as incarnate in Christ,—this is the Way.

2. The process of the realization of this ideal is from within out, not the opposite. It is based upon a change of heart,—upon the new birth so fundamental in the teaching of Jesus and the experience of Paul. Through the working of the Divine Spirit there is a fundamental change from a heart controlled by fleshly and selfish desires to a heart committed to Christ and His way of righteousness and love. This changed heart, then, like a leaven, gradually works itself out in a transformation of all the inner and outer manifestations of life. The inner affections, motives and purposes, as well as their outward expression in individual conduct and endeavor, and in social organization and activity, undergo change and become new.

This process may be slow. It may be resisted, not only by those who have not accepted the Christian ideal, but even by those who are

committed to it but are unwilling to yield themselves to it in its true implications. The ideal itself may be blurred and perverted beyond recognition. All these things have actually happened during the past nineteen centuries, and are happening now, and hence the transformation of individual life and human society has been exceedingly slow.

Nevertheless this process of from within out is the only true process. All other processes are only palliative, weak and ultimately ineffective. Repressing evil by force of authority, though temporarily necessary, is not a permanent cure. Legislating people into goodness is in a measure helpful, but not fundamentally effective. Increasing man's material welfare is good in itself, but does not touch the root of his trouble. Fascism and Sovietism are alike outward applications and can not bring true welfare to humanity. Radicalism and any violent overturning of a social order only lead to worse misery.

3. What is needed for Japan today, and for all the world, is greater faithfulness on the part of the world's Christian people. It is here that the remedy is focussed. The world's Christian people must become more genuinely Christian. They must be willing courageously to follow out the implications of the Christian ideal to a far fuller extent. They must set Christ in the very center of life's interest, instead of relegating Him to its circumference. They must have a passion for Christ and for humanity's salvation and uplift, and the cross must not be shunned. It is such lives that will arrest the attention and guide the thought of Japan and of all nations. It is such people that will bring the conviction to the hearts of men that here is indeed the remedy for all the ills of human life and human society; that here is the Light to follow amid the confusions and perplexities of the world; that here is the Way that leads to life and blessedness.

The responsibility of Christian schools toward the solution of the thought problem in Japan can easily be inferred. It is the responsibility of raising up such thoroughly Christianized young men and young women as will make their lives a challenge to society around them. They must have the new-born heart; and they must have convictions (and it is a gain if they can express their convictions); and they must live lives and do work that corroborate their convictions. For the Christian schools to go out of their way to combat and denounce false social ideals, and perhaps to threaten punishment for holding such ideals, while occasionally it may be in order, generally

it is unwise and ineffective. The clear and intense positive teaching of the Christian ideals, and the leading of students into the actual personal experience and conviction of the faith life,—this is the great mission of the Christian schools toward the thought-life of the nation.

Christianity is not indifferent to the social injustices of the world, nor to its hard-heartedness and cruelty toward those of the lower strata of society, nor toward war, nor toward any other form of evil and corruption. Its face is firmly set against such evil of every form, so far as its professors embody its true spirit. Nor has this antagonism been in vain. Christianity, though far too slow in its achievements because of the imperfections of its followers, has not been a failure. On the contrary, it has been eminently successful. It has practically driven slavery from the face of the earth; it has elevated the position of woman and purified the home; it has spread the spirit of philanthropy throughout the world; it has been by far the greatest moral force in the history of the past nineteen centuries.

It uses education, legislation, petition, agitation and other means to carry out its purposes. But its chief reliance always is, and must be, upon the inner working of the Divine Spirit in the hearts of men.

D. B. SCHNEDER.

The Wholesome Guidance of Thought

The problem of the right guidance of thought is not only a problem of Japan today, but arises with every generation and in every country. We know that various institutions have been created for that purpose in many countries in Europe and in America; but in Japan, I think suddenly the feeling that thought should be rightly guided has become intensified, and institutions are being created for that purpose.

The one reason for this sudden conviction is to be found in the Communistic Affair. About five hundred young men and students were arrested and prosecuted rather suddenly in March, last spring. Another reason was the establishment of a Society for Scientific Research of Social Conditions by the union of the students of Kyoto University and other universities and colleges. But this scientific study of socialism and its literature was not the only object those students had in view. They went on to practical action. That movement was thwarted by the Government as insurgent, disorderly and violent and which stained the good name of Japanese history and the honour of Japan as a nation.*

These groups in Japan had a relation to the Third Internationale and sent their representatives to its World Conference. And one important subject among the declarations of that World Conference was to fight against every dynasty of kings and emperors in the world and to destroy it. And the Japanese group gave consent to the whole declaration, that is to say, the Japanese representing those groups gave consent against the Japanese Imperial House. This is the reason why they were looked upon as rebels.

"It was by the Glory of our Imperial House that the Japanese could achieve such progress year after year since the Meiji Era,"—these are words spoken in Japan by her government in every generation. Here appeared a group of young men who, by their words, cursed our Imperial House, and whose purpose was destruction. The surprise, fright and indignation of the government were not there-

*The government says that the first Communistic movement in Japan took place in the 9th year of Taisho. And the growing power of this movement was shown gradually by every prosecution.

fore without reason. This event caused an urgent consideration of the revision of the law for the preservation of domestic peace, which was still under consideration in Parliament. And by an urgent Imperial Ordinance, this law was issued.

But always the law for the preservation of domestic peace deals with criminal conduct after the deed only. Hence this law had not the power to guide thought or a right to prevent dangerous thought, conduct or movement, or to deal with crime before its committal. This is clear to every one, so the more the government revised the law for the preservation of domestic peace and adopted the principle of severe punishment, the more the requirement of other methods which prevent such crime in the future was felt to be necessary.

To accede perfectly to this requirement is difficult, and no government has yet found a suitable method. Therefore in the plan of the government there was yet something still in process of consideration, and we must think that there remained some undetermined points. But the following are the points which already have been settled.

(a) The enlargement of the police organization with reference to the problem of thought. By this the police have power to supervise strictly the conduct of people who needed special observation.

(b) This was not only planned for the home land but also for the outside of the Empire. For example, to Shanghai, Moscow, London, Paris, San Francisco and Seattle, the government sent officers to deal with this problem.

(c) The appointment of a new public procurator in the court to deal with the thought problem.

(d) Scrutinizing more strictly the importation of foreign books—books on Anarchism and Communism—which has been kept up with great vigilance.

In Japan the police institution and gendarmerie institution have kept strict watch. It has long been the report that Japanese police are crude, their intemperate acts excessive, and that they are full of despotism. It is easy to imagine how strict and thorough the police observation was over those who studied social science, and over the uprising of the communistic group. It is not exceeding the truth

to say that the severity of control, I believe, has no comparison elsewhere in Western countries.*

The above are matters that belong to the Home Department and to the Judicial Department. But the central responsibility of this trouble must belong to the Educational Department. The Educational Department is working on the following lines:

(a) The Educational Department, knowing the limitation of the power of the government, and recognizing its own lack of strength, sought the help of religious leaders and hoped to inspire them to efforts greater than before. In June of this year the Conference of Religions was held in Tokyo, and the main object of this Conference was to commemorate the Imperial Coronation. But as the Communistic affair had broken out, this Conference drew public attention, especially attracting the notice of the Government. The Premier, the Minister of Education, and Ministers of other departments were present at that Conference and made congratulatory addresses and told of their hopes. The Minister of the Imperial Household Department also was present, and the Imperial Household provided refreshments for the Conference.

(b) The Department of Education showed their willingness for reform, convinced of the error of their former policy which had been antagonistic to religion as being outside the scope of education. This policy of the Educational Department, the policy which rejects religion as being outside the scope of education, was shown by Instruction No. 12 of that Department issued in the 32nd year of Meiji. In this Conference on Religions, which I have mentioned, the revision

*This is a humorous story which appeared in a newspaper when the Police Bureau of the Home Office Department prepared anew the enlargement of the police system of which I have just remarked. The director of the Bureau ordered his subordinate to make a suitable plan according to an estimate of about two hundred thousand yen. As the Japanese government was poor she could not always take the necessary measures. This was known at home and abroad. And the director of the Police Bureau and the officers of the Government have known this very well. So the officers of the Bureau were doubting whether they could get the approval of the Cabinet or not. But in fact an estimate of two million yen was approved by the Government in place of the two hundred thousand yen. It was by a mistake in the writing of the figures. The officer of the Bureau thought that he wrote two hundred thousand yen, but in the paper which was presented to the Cabinet there was written two million yen. As it was the time of urgency and fright, no one noticed the mistake, and this mistaken estimate for two million yen for the enlargement of police service was recognized at once. The director and his officers of the Police Bureau were astonished. But they thought that it was an accidental achievement and an unexpected gain, so they made a new plan which required two million yen, and they began to spend and scatter that money on such a scale.

of this Instruction was called for as follows:—If a school wants to teach religious education it should be able to obtain permission to do so from the Minister of Education. And when a school lays claim to religious education, the Minister of Education ought to permit the claim, and should not deny it. By this certainty of recognition which had been obtained already by private negotiation, this decision was adopted, and the Minister of Education invited the presidents of all schools which had any religious instruction to his official residence and conversed freely with them and told them of his hopes. The parties from the Christian schools were invited on the 23rd of May. Later I will speak about it in more detail.

(c) The Department of Education urged the dismissal of every professor dangerous in character from each university—giving opportunity for voluntary withdrawal on the part of the professor—and the establishment of a Chair of Oriental Morality, Ethics, History, Philosophy and Art. To the former request some universities have complied, but some have failed to comply. To the latter each university recognized the suggestion, but as the Financial Department rejected the estimate for the project it was not realized and the plan of the Educational Department fell through. But that Department appointed a manager of students for every college and university, and gave them the management of the study of new thought and of groups of students and of their conduct. The estimate for this expense was figured in the estimate of the coming year as a legal disbursement—to tell the truth it was not legal—and the appointment of its managers was announced toward the end of October of this year. I know these are the plans which were intended and were about to be set to work by the Educational Department.

I dare not say that these plans of the Department of Education are faulty or entirely useless and bound to be devoid of effect. I think anyone who stands in the midst of such a situation as that of today will be induced to undertake such a project. But I doubt whether such a plan is not very much out of date. Though the revival of studies of Oriental Ethics, Philosophy, and History has not materialized because of the estimate required to finance it, the Department of Education attaches importance to the revival of these studies. Thinking of these things, and seeing many reactionary and anti-modern elements in the policies of the Department of Education, I cannot but think that this plan is too reactionary.

I think we cannot contribute any good solution to the thought problem of today by such a conservative and retrograde policy. If the Department of Education proceeds in such manner, I think the tendency of present thought will be toward increased confusion and will fail of a moderate, just and confident solution.

At this point we come to the problem: "What shall we do?" I mentioned before that representatives of religious schools, especially of Christian Schools, were invited by the Minister of Education for a discussion. I believe at that time the Minister of Education had not yet decided to adopt such conservative and reactionary policy as has already been described. I think the only solution for the Department of Education to achieve is by the plan had in mind at the time the invitation was given.

It was the 23rd of May when the parties from Christian schools were invited, the day the Ex-minister of Education, Mr. Mizuno, decided to surrender his portfolio. The Minister of Education, Vice-Minister, the Director of the Bureau of Religions, and the Chiefs of the Sections, and others were the hosts at the official residence of the Educational Minister.

The guests were twelve in number and included Dr. Ebina of the Doshisha University, Mr. Sugiura of St. Paul's University, Mr. Ishizaka of the Aoyama Gakuin, Miss Yasui of the Woman's Christian College, representatives of the Jochi and of the Gyosei Universities, the writer of this article of the Meiji Gakuin, Dr. Kozaki of the National Christian Council, Mr. Saito of the Young Men's Christian Association and others.

The speech by the host, the Minister of Education, (now Mr. Mizuno, Ex-minister) was as follows:

"In view of the rise of the so-called 'dangerous thought,' as instances, the organization of the Society for Social Research and the Communistic Affair, and especially the latter, we must devote more attention and effort to education. I recognize that the policy which the Department of Education has been pursuing took account of the material side of life only. This policy has not been without great effects, nor can I say that it has been without evil consequences. From now on we ought to and must do our best for the furtherance of spiritual education. You who are here have had many years of experience in such education, and you have made, comparatively speaking, important contributions. And I believe that you will do still more hereafter, because of the necessity of the times. I should

like to hear your opinions and discuss the subject with you without reservations."

Taking no account of my presumption, I stood up at the beginning and spoke about Instruction No. 12, which forbids religious teaching in schools as a part of education. I agree that the Department of Education has erred in the materialistic policy of the past, and I am also in sympathy with the encouragement it is proposed to give to 'spiritual' education. Concerning this I feel deep satisfaction. But upon deciding to adopt a new policy I think the Department should abolish Instruction No. 12. If that Instruction is left standing, which separates religion and education, we cannot take a fresh start at this time in the interest of spiritual education. The people will not have confidence in this new policy. There can be no spiritual education which is not founded on religion. So if the Department of Education is going to encourage spiritual education, that Instruction first of all should be abolished. The government and public schools may be out of the question, but for private schools I should like to ask whether the Government from now on is going to permit freedom of religious instruction in each school.

To these remarks the Minister of Education replied: "I hope the question about Instruction No. 12 may be taken up another day because no decision has been made in the Department of Education concerning this instruction as yet. There are many in the Department of Education who wish to revise Instruction No. 12, and there are some in this Department who do not want it changed.

The Minister was of the opinion that the scope of the Department of Education relating to spiritual education or religious education might be widened so as to embrace government and public schools as well as private schools.

To this I replied: "It is impossible to teach a definite or an indefinite religion to the students (who profess different kinds of religion) in a school which is maintained out of the National expenditure."

The representative of Jochi University proposed at this point that a natural theology would probably be accepted by all the religions. I maintained that this problem belongs to the private school together with the free handling of the problem. Concerning government and public schools, it is better for them to encourage and publicly recognize such voluntary student groups as the Y.M.C.A., as leaders in such work. When I was in Seattle some years ago I listened to a

speech by Dr. Sazato, the President of the University of Washington, concerning the policy of that school and in the realization of which he expressed a hope that the parents of the students would cooperate. I remembered what he said about encouraging the cultivation of religious belief by the Y.M.C.A. and by clubs in the school. I called attention to this phase of the speech in speaking to our Minister of Education on this occasion. But someone remarked that this was not the policy of all American universities.

In the interview, there were many more questions and answers than I have referred to here. But I will omit any reference to these and will content myself with the giving of my impressions concerning that meeting.

(1) The Department of Education has already altered its former policy concerning religion.

(2) The Department of Education has become free of its former prejudice and misunderstanding concerning Christianity and now looks to Christianity to make great contribution to the education of Japan. Not only so, the Department is ready to help in the growth and development of schools conducted on Christian principles.

But I cannot say whether this altered view and better understanding are entertained by a small group, including the Minister and Vice-Minister and others, in the Department of Education, or whether all in the Department entertain the same view. I am also not certain whether this attitude is that of government officials in other departments beside the Department of Education. I imagine that misunderstandings, criticisms, sneers, animosities and dislikes with reference to Christianity still remain to some degree.

But when I think of the calling of this meeting by the Minister of Education and of the attitude of the Minister himself, I recognize that the attitude toward Christianity has become far more just and broad-minded. The spirit of the times has indeed greatly changed. I cannot help thinking that in parts of Japan there are to be found circles of people who look to Christianity for the solution of the present distress arising from the so-called Thought Problem. Some objected to the using of religion as an expedient and of course this warning was wise.

In conclusion, I have set forth my own convictions. I think that the opinion, already mentioned, of the Minister of Education is wise on the whole. As a temporary expedient the Government can suppress reactionary views, but the normal solution of the so-called

Thought Problem will be through the diffusion and awakening of spiritual thought through education, the consequences of which will resemble the dissolving of snow and ice under the warm spring wind.

In the first place, the cause of the problem which has arisen in our time is to be found in the mistaken policy of the Department of Education during the Meiji Era. Education at that time was materialistic and not spiritual. Such was the original source of our present trouble. From that time to the present there have not been wanting men who saw this and sounded a note of warning, and now the Government suspects it.

In the second place, I believe the mistake arose from calling the economic problem a thought problem. The problem we would call economic is of a material nature, but the problem of thought is not always of a material nature. The problem of economics may be involved in the thought problem, yet the thought problem embraces a great deal more, many elements neither relating to economics nor to material things. Hence the scope of the thought problem is quite broad. The nature of the true problem is high as well as broad. It was therefore a serious error to think of the thought problem as limited to economics, to the question of the contribution of wealth or to the question of understanding within narrow limits.

In the third place, now at this time when the Department of Education is about to shift from the material to the spiritual type of education, it is more necessary, in order to achieve this, for us to open the eyes of the Government toward the true thought problem than toward the economic problem or the problem of materialistic thought of those who are suffering on account of the economic problem. We must open the eyes. If we could do so this problem would be solved. I hope the Department of Education will succeed in working out this new policy. We should like to render help to the Department of Education in the accomplishment of it.

As regards this problem, I recall that in Germany Wagner and Schomeller advocated the socialism of the chair fifty years ago. Their movement prospered at one time. But they could not reconstruct society for they thought that wealth was the center of economics and that self-interest and self-desire were the center of the economic motive. They failed to gain the true happiness of human life. When they wished to reconstruct society in order to gain the true happiness of human life they had to change from economics, which centered in wealth, to economics which centered in humanity.

In order to change to an economics centering in humanity, they had to obey the teachings of Christ with reference to sacrifice and service. When they found that there was no other way besides this, they adopted Christian socialism. The historian who tells of this movement remarks that the end of the socialism of the chair was the beginning of Christian socialism. That was in Germany. I hope that such a change will come about in Japan at the present time. I would like to see such a movement as arose in Germany. I believe that such a movement will soon arrive in Japan.

In the fourth place, when we observe the actual state of Christian education in Japan, I feel a sense of shame and regret not easy to bear. We cannot say to the Department of Education and to society, while Christian education is in its present state, 'Come and see.' We have no convictions sufficient to say this except we deceive ourselves. I am ashamed of the condition of Christian education in general in Japan and in particular of the state of Christian education in the Meiji Gakuin to which I am deeply related.

So I spoke rather discourteously at the official residence of the Minister of Education to a representative standing next to me, and said, "If we can say with conviction, 'Come and see'; 'Here is spiritual education'; 'Here is education free from the evil influence of materialism'; then there is no problem at all. But I regret to say that I haven't courage to declare this boldly. We must exert ourselves to the utmost to the cause of spiritual education and especially in Christian schools."

In the fifth place, there are numerous ways. But I recall with envy Maurice and Kingsley of England who issued a manifesto concerning Christian socialism in 1848, at the time when Marx and Engles issued their Communistic declarations, the year of the Revolution in Europe. The present is the time when Hindenberg, the President of Germany, is said to be pro-Marxian. I envy England, whose Labor Party Conference recognized the new compact concerning inter-mediation between Labor and Capital, and whose attitude was against class struggle and glaring enmity, and whose plan was for industrial reform and development through concerted action with capitalists. I hope we shall have such Christianity as this in Japan. If we could have such Christianity as this in Japan there would be no such problem as the 'wholesome guidance of thought.' We must propagate Christianity. Without the propagation of Christianity we shall meet with misfortune. The responsibility of Christians is weighty, espe-

cially the responsibility of those of us who are related to Christian schools. We ourselves are powerless. We pray for the power of the Almighty to help and lead us and to enable us to bear this great responsibility.

DAIKICHIRO TAGAWA

President, Meiji Gakuin.

Wholesome Guidance of National Thought

Of two things I feel fairly certain, we cannot "guide" national thought by repression, and, we cannot help young men and women with their life problems by serenely ignoring them.

During recent tours of visitation to more than a dozen cities in Japan I became convinced that there is real danger in the apparently increasing unrest among students. On the one hand school authorities everywhere testify to their concern; on the other hand students themselves confess their confusion in the face of an active propaganda by radicals. And there is developing a frontal attack upon Christianity by certain groups among the students which our Christians are finding hard to meet. In some places the radicals are called "Marx Boys" in distinction to the "Christian Boys."

My impression of the reaction of the two groups is not wholly complimentary to the "Christian Boys." The "Marx Boys" seem to have more of the crusaders' spirit than the Christians. They challenge them on two issues. First, that Marxian doctrines aim at the lifting up of the poor people, by improving their economic condition, by education, and by giving them control of their own affairs through political action, whereas they say Christianity stands for the exploitation of the poor in the interests of the capitalistic classes which control the churches. Secondly, these young Marxians claim that Christianity has "broken down in the West" where it is discredited by the intelligensia on the one hand and the proletariat on the other.

Surely these issues are direct and plain enough but when we inquire how our Christian students are meeting the assault we are often filled with disappointment and concern. They seem like sheep without a shepherd, or rather, like young men without a method. In reply to my question regarding this point, a Christian professor in a government college ("koto gakko") said, "The Marx Boys are brave in fighting for principles while the Christian boys are easy for peace."

Nevertheless I found everywhere earnest Christian young men who were also "brave in fighting" and who longed for guidance and re-enforcement. If they could enjoy more freedom from their own school authorities in the study of the real problems involved, namely,

social conditions, they could arm themselves for the fray, as the Marxians have done secretly. Some students have successfully accomplished this very thing and therein lies our confidence for the future.

For example, on November first to fourth there met at "Tozan-so," the student conference plant of the Young Men's Christian Associations, in celebration of the fortieth anniversary of the organization of the Student Y.M.C.A. of the Tokyo Imperial University, one hundred and fifty students, of whom twenty-five were women, and ten "counsellors." They came from sixty-nine colleges to devote three full days to discussions of the whole range of present day social and religious problems. On the program there were few set speeches, and those were by carefully selected leaders, but the hours were devoted to group discussions and open forums (all too short to satisfy the eager students) led by students themselves. If anyone doubts the ability and sanity of thoughtful students to lead in such discussions, let him visit such a group. They were carefully prepared as to objectives, they were wise as to method, they gave each one entire freedom to express his opinions; yet, at the same time, they permitted no great departure from the main line of discussion. The debates were fearless, comprehensive and constructive but there ran through the conference a spirit of religious faith, sincerity and purpose that sublimated every thought. The periods of worship were genuine and inspiring. Not many of those young men and women will ever forget the vesper service of the last day on the summit of "Round Top" where these one hundred and fifty students sat facing peerless Fuji, resplendent in her garment of fresh snow as the setting sun shed his glorious rays upon her, forming a deep golden mantle like the golden robes used in the Enthronement ceremony. There these young crusaders sang their hymns of hope and inwardly pledged themselves to devote their lives to the fulfillment of spiritual purpose.

My answer then to the question, "How can we older Christians give wholesome guidance to national thought," is this—let us encourage, inspire, re-enforce and trust our Christian youth themselves as they accept the challenge of organized atheism; let us urge them to battle, to challenge in turn materialism and atheism on their own ground. To this end we can help them to define the issues to evolve a clear-cut program of service, and to develop a technique.

Christian students need to define the issues for their thinking is much confused. They are told by the Marxians that the latter

are the real champions of the poor, that religion stupifies and enslaves the downtrodden, that there is no God but Science. But in reality these young Marxians are themselves confused. They exalt materialism but they themselves are ardent idealists. They mix Marxism which in essence must limit its objective to material things, with religion and humanism. They illustrate the principle that any new theory tends to include too much but gradually limits itself to actualities.

There are two enemies of Christianity, philosophical materialism and atheistical social and ethical reconstruction. We Christians have been too much occupied with philosophical problems, which were not the basic evangel at all. We have neglected the serious study of social and modern ethical problems which are fundamental in the teaching of Christ. I think that it is due to confusion on this point that so many of our students feel paralyzed in the face of the challenge of the Marxians. Surely the followers of the Son of Man, the lowly Carpenter, the Friend of Sinners, have no apologies to make with respect to His attitude toward the poor and the oppressed classes, except to apologize for our own blindness in not seeing conditions as they are.

We can help our young friends in evolving a program of service that will more truly demonstrate the spirit of Christ. Social service, Christian hospitality, personal friendliness, ethical principles regarding problems of the day such as war, sex and property—these will give our crusaders an objective that will make them irresistible.

And we can help them to develop a technique. The student conference referred to above is an example of this. May we have many more like it during the next three years! We can stiffen the backbone of timid leaders, urging them to challenge Marxian students whether they are beaten or not, and they will be if they do not prepare themselves for the fray for "the Marx Boys are brave fighters for principle." We can gird them for victory by helping them to study social problems and come to know actual conditions. As yet most of our young Christians are very superficial in their knowledge of social conditions, if they have any real knowledge at all. We can guide them in such studies in a way that will protect them from the dangers that attend students of sociology in Japan. In other words we can help them to be "as wise as serpents" as well as "harmless as doves."

Above all we can help them to meet the challenge that "Chris-

tianity is discredited in the West," that Marxism has taken its place, that the youth of America and England have deserted the Church, that only the "dupes of Capitalism" still follow the Church. We can furnish facts to show that in numbers, contributions to philanthropies and in good works the record of the Church of today has never been surpassed; that rather than Marxism having supplanted Christianity, it has itself been discredited in Germany, the land of its birth and has utterly failed to supplant religion even in Russia where Marxism has had its best chance, and greatest failure.

"Christian never tremble;
Never be downcast;
Gird thee for the battle,
Thou shalt win at last."

G. S. PHELPS.

"Thought Guidance"

Shiso no Zendo is a popular phrase now-a-days. A definite effort is being made by government officials to offset the tendency to radical thinking, by adopting special means of thought guidance. In such an effort there are elements of danger as well as elements of promise. Any effort to hold people to old ways of thinking, and to keep them loyal by handing down stereotyped phrases and stereotyped ideas is foredoomed to failure. However much one may wish to boast of Japan's age and of her glorious past, she is a new country today. There must be a willingness to let some of the old wine-skins burst. Unyielding custom has already exacted too heavily from an overworked and artificially boosted-up spirit of patriotism.

Custom hangs upon us with a weight
Heavy as frost, and deep almost as death.

I. Righting Wrongs

The recognition on the part of officials, publicists, and educators that there are many fundamental wrongs and inequalities in our present-day economic system as well as in the left-over social customs of a past age, that need to be righted, is the first essential to the proper guidance of thought. If there is manifest a sincere and earnest effort on the part of government officials and other leaders to overcome these evils, social and economic, and to liberalize customs so that the innate hunger for freedom and self-expression may be realized, thought guidance will probably take care of itself.

Christians should always be loyal and patriotic but not partisan. In the recent conference of Christian educators in Tokyo, much was said about the subject of "thought guidance." It was intimated that government officials wished the Christians to help stem the tide of communistic thought flowing in from Russia. Christianity has never stood for any distinctive system of government. In Japan Christians are loyal to the Imperial Family; in England to the King; in the United States they believe in the Constitution, and in China they may be equally loyal to the Nationalist Government. On the other hand Christianity has always been in a sense a super-state religion. It has always insisted on the freedom of religion. Christianity teaches

moral and spiritual truths which should hold sway in all States whatever the form of government. For Christians to forsake this vantage point and to compromise their right to speak with authority on moral issues, either in commendation or in condemnation of legislators, would be to forfeit their birthright and to lose their souls as spiritual guides and teachers.

If one is asked why some radicals have been connected at some time with Christian churches, it is proper to point out that Christianity has always attacked wrong, injustice and oppression. This spirit appealed powerfully to the sense of right and sympathy of these would-be reformers, and led them to the church. If the further question is asked "Why did they forsake the Christian fold?" the answer may be found in the second half of this discussion, namely, in the fact that they believe in direct action and wish to become a law unto themselves, a thing which is contrary to Christian teaching.

There is much talk of democracy and individual initiative in educational circles today, but as yet it has not found practical expression. There is a strict rigidity, a dogged insistence upon uniformity in conduct and habits that is very irritating to students. The shoes, stockings, dress, and even the underclothes are prescribed in some schools, and a practical uniformity in other schools is demanded. Last year it came to my notice that a little girl of eleven who had been wearing a red tie with her mittie suit,—no uniform was prescribed in the school,—was scolded for having flapper tendencies and was required by her teacher to get a black tie. Other instances equally as ridiculous could be cited. It would seem that it ought to be evident to educators at least, that common sense is not inimical to school discipline or to character building.

Another phase of our present civilization is the excessive rights and opportunities enjoyed by the rich and privileged, which in no way are connected with the question of character or merit. Ruskin may be a little old to quote, but he points out that meristic law "determines what every individual possesses by right and secures it to him, and what he possesses by wrong and deprives him of it." It is usually the things that people possess wrongly that stir up the greatest social dissatisfaction. A whole-hearted and determined effort to right some of these flagrant evils will go a long way to produce respect for government and to do away with "dangerous thoughts."

II. Liberty Through Law

One great service the Christian forces can render is to teach the true nature of government and to help cultivate a decent respect for authority. The stereotyped teaching of morals or ethics as it is termed, has its value of course, but there is great need in our Christian schools for a simple course on Civil Government. A good text book in Japanese would be a great boon. Especially is it important to define clearly the functions of government, giving copious illustrations of its practical value. The truth referred to recently by Mr. Edison in connection with the Prohibition Law in America, that as civilization advances, there is necessarily an ever-increasing limitation of the rights and privileges of the individual for the sake of the general welfare should be made clear lest the "personal liberty" claim be over-worked. Respect for law and the executors of law must be cultivated. It is only through the maintenance of public law and order that the public weal can be advanced. Not understanding these things, and often feeling the heavy hand of the law to be unfair not to say unjust, these would-be reformers undertake to overthrow the same by organizing and making demonstrations. Notoriety oftentimes is a part of their goal. Suppression, however, serves only to aid their cause and increase their numbers.

Not infrequently similar methods are carried over into the educational world. They have proved successful at times among laborers, and so certain disgruntled teachers and students adopt the strike and the walk-out in order to drive out a principal or a teacher whom they dislike. Recently I asked a German professor if strikes were ever used in schools in his country, and he told me that such a thing was practically unheard of. An intelligent English woman informs me that she has never heard of such a case in any English school. The writer heard of an attempt on the part of some students in a certain school in America a few years ago to drive out an unpopular teacher, but the students—a considerable number,—were all dismissed and thus the dignity and authority of the school were upheld. He also knows of a case where a popular clamor was raised in the press and on the hustings for the dismissal of a professor in a Christian school because he had written a magazine article setting forth views which were contrary to the prevalent thought of that State. But the school directors refused to accept his resignation because they insisted that a professor had as much right to express his ideas as did a newspaper editor or any other citizen. They stood

squarely on the principle of academic freedom, and the victory of the school was hailed far and wide as a real triumph for the cause of liberty of thought. Thus the dignity and authority of institutions of learning should be firmly implanted in order that the methods used in labor circles may be done away in the educational world of Japan. "License they mean when they cry liberty," said Milton, and it is even so today.

Christians could render no greater service to Japan than to give the people the Englishman's respect for law and authority. "Liberty through law" is the great ideal that should be kept constantly before our minds. Obedience to the laws of nature brings freedom and happiness: Obedience to civil law brings social well-being: Obedience to spiritual law, liberty and life. And here the opportunity as well as the responsibility of the schools is great. These must be the light-giving centres: these must teach men to be free. Mr. Durant in his book on Philosophy and the Social Problem, says: "This is the final faith: that truth will make us free. Let truth be published to the world and men separated in the dark will see one another, and one another's purposes, more clearly and with saner understanding than before." In an earlier chapter in the same book he quotes Thomas Hobbes on the responsibility of educators as follows: "Seeing the Universities are the foundation of civil and moral doctrine, from whence the preachers and the gentry, drawing such water as they find, use to sprinkle the same on the people, there ought certainly to be great care taken to have it pure."

S. A. STEWART

Hiroshima Nov. 22, 1928

The Place of English Language in Japanese Education

One of Japan's leading educators, upon her recent return, said of Americans, "Their greatness seems almost entirely due to the tremendous capital which is back of them. Japan could speedily accomplish the same things had she only an equal capital." *Advertiser Oct. 29, 1928.*

This materialistic interpretation, widely current in the East, has overlooked the basic condition of all progress, which is one of mental attitudes. Apart from such spiritual factors all the wealth in the world would not budge from a slough of stagnation. The greatest contribution that any nation can make to another is thus not material but spiritual, and to this rule the English speaking peoples are no exception.

It is as a fillip to those mental attitudes upon which all moral, intellectual, and economic emancipation is conditioned, that English deserves a primary place in the curriculum of Japanese education.

I. That a nation's progress is determined by her mental attitudes would seem obvious. Everywhere we have the examples of great nations that once led the world in liberating achievement, that have crumbled into decay through the petrifying of their thinking. There is Egypt, the mother of civilizations, who, already in the zenith of her glory 4,000 years ago, had ingrained in her education the forces of orthodoxy that have realized Ezekiel's prophecy of her destiny as "the basest of kingdoms" (29:15). We think of Greece which, during the past 2,000 years of authoritative thought, has been unable to produce a man to vie with her emancipators from Thales to Archimedes, let alone the giving birth to a Socrates or a Plato. China's long slumber from which she is now awaking, and the similar stagnation of peoples the world around, proclaim the inability to make further indigenous progress and ultimate doom of any people who enchain their thinking to set forms.

In the case of Japan there are few people so well endowed by Nature to produce great liberating achievements. Racially, a portion of her population at least, represent an admixture of qualities that is

unsurpassed. Geographically she enjoys the same advantages in relation to the continent of Asia as Britain to the continent of Europe, to which in the latter case is partly traceable to the latter's leadership in emancipating thought. Linked with this is the beauty of her scenery, and a climate to which Professor Huntington finds few competitors for ideal mental stimulus. With such assets of heredity and environment Japan has become mistress of the world in appreciation of beauty, and shown herself peerless in zeal for ideals, skill for organization, and success in adaptation.

Why then is it, that with such natural endowments, Japan has never dreamed a moral Utopia, nor founded a great system of philosophy, nor made a notable invention?

The answer would seem to be not in lack of supreme abilities, but in mental attitudes. Adherence to custom, to do what is proper, to fit well into the determined scheme: these have been the ideals upon which her people from time immemorial have been nurtured. With thinking and action thus completely standardized, indigenous progress—save within certain defined limits—was impossible. The creative genius which everywhere abounded, when faced with such conformity in thought, has had to expend itself with the embellishment of those little things in the crafts and arts that had escaped the strictures of authority, or in zealous adaptation of the products of other lands. Beyond that the gateway that opened into new fields was tightly barred. Indeed so ingrained has been this inhibition to progress that one sometimes wonders if it had not been for the importation of Chinese and European culture, might not the nation still have remained almost as backward as other islands in the Pacific?

The English language and literature deserve a supreme place in Japanese education because they tend to shock loose from such accepted modes of thought and to achieve the supreme aims of education. This goal of education we may define: To give to each that moral, mental, and economic freedom which will enable him to fulfill God's purpose for himself and society.

In thus exalting English culture as the vehicle for achieving the highest aims of education in Japan, there is no notion of racial superiority, as though these peoples were pets of the Almighty. Nor is one overlooking the abounding evils and inconsistencies of that civilization, nor forgetful of the various other cultures like those of Germany, France, and the Netherlands that in modern times have shared and often taken the lead in these liberating achievements.

The claim is rather that in spite of these flagrant evils and of the many ways in which this culture shows itself inferior to that of Japan, there is probably no better means to stimulate the highest development within Japan's own culture and to meet her moral, intellectual, and economic problems, than the mastery of the speech of the Anglo-American peoples and to drink at the fountain of their liberties.

As yet, however, the soul of English culture has no place in Japan's educational program.

Of the external products of Anglo-American and allied cultures there has been a wholesale importation, and on every hand we find medical skill to relieve suffering, transportation to facilitate exchange of products and knowledge of one's own country, river torrents and forces of the mines harnessed to enrich life with a thousand comforts, and stimulus everywhere in music and the arts. But while grasping these outward forms national education has ignored the inward creative spirit that produced them.

One can scarcely overstress what a critical situation is now being created by the resultant inability to form sound personal judgments. With the gradual break-down of the old loyalties, it has left an increasing progressive section of the community the prey to every type of unseasoned radicalism.

The same aloofness from the spirit of Western culture is seen in language study. English is still an unknown tongue even to the majority of those who profess to teach it. Here again there is no lack of ingenuity and perseverance to do the proper thing, and all the students in the nation within certain ages may be seen toiling away to exhaustion upon the treadmill of grammatical rules and in the manipulation of the machinery of translation. It is as a dead language, however, and like other dead things held out at arm's length, till once the needed information has been extracted it can be given speedy burial.

When, on the other hand, it comes to a real assimilating of the language itself so as to understand directly the meaning of what one reads, without first recasting into the thought moulds of his own tongue—to truly enter into the spirit of the writers by thinking their thoughts with them—such an attempt to grasp the meaning of English texts lies outside the program of national education.

The main support for the present cumbrous system of mental acrobatics seems to come from a mistaken patriotism. As the writer was informed in a certain conservative community, to teach students

to "think in English" was a weakening of the national spirit, and thus an attempt to enslave to foreign imperialism! If by "weakening the national spirit" be meant dislodging from accustomed thought processes, so that the minds of students come to work as those of English speaking peoples, to that extent the criticism is sound.

They who oppose such an assimilation of the spirit of English culture, however, are not the friends but the foes of their own nation. To take over the external products while failing to grasp the mental attitudes which made them possible, is to value the husks of the grain above the life-giving kernel within. In language study the very jarring of the mind from its accustomed ruts is its most salutary aspect. A nation can progress without railways and electricity or deciphering foreign journals, but it never can attain to emancipating achievements when bound.

II. There is little risk to Japan's own culture in thus ingrafting English thought, for, as history proves, this is just the way to stimulate to highest indigenous progress.

A. As far as Japan herself is concerned the issue is not serious, for there is little doubt that her people would be about as happy under one set of customs as another, as is proved by her emigrants abroad. The injury, however, would be to the world at large, in the sacrifice of an element of that heterogeneity so indispensable to progress, and in the irreparable loss to history and art. Hence, because the entire world reaps the fruit of conservation of all that is distinctive, other nations in co-operating for the protection of Japanese customs minister to their own advantage.

Japan's traditions are indeed imperilled today, but it is due to that very routine of fixed usage which is invoked to preserve them, because such a spirit of conformity can also lead to the sacrifice of valuable customs for the sake of "the proper thing" of the hour. Hence in so far as English ideals tend to shatter orthodoxy they act to the conservation of every tradition which is not against reason.

B. Moreover the maximum development of any culture is conditioned on foreign stimulus. Like children, the birth of progress needs two parents. Without that union there is sterility. Trees of the finest stock do not produce best grade fruit till ingrafted.

History yields abundant proof to the clash of cultures as condition of progress. That but for foreign contacts Japan might have remained as retarded as primitive islands is true of all races. As it was, Yamato invaders clashed with Ainu culture, and to the fusion

of institutions from the South Pacific and the Asia mainland was added the cream of China's civilization and that of Europe. The significant gains to Japan from such contacts were not the things she imported, but the way they served to draw out her own self-expression.

And so it has been with all other nations from the dawn of history. China's period of development coincides with her struggles with other peoples. Babylonian institutions arose largely through clash of Akkadians and Sumerians and others of widely different stock and traditions. Egypt too, sent her expeditions to the African interior and Mesopotamia, and her ships plied the Mediterranean. European civilization is traceable to the great Minoan culture of Crete, which through thousands of years of maritime contacts with many peoples from Africa to the Black Sea, perfected buildings, ceramics, and navigation to a point little surpassed till modern times. Their achievements uniting with the untamed spirit of the Greeks gave birth to that emancipation of mind which has kindled the progress of our own age. The re-awakening of Europe came also through foreign contacts, as seen in the trade stimulus of Goslar's silver mines and Venetian argosies, Crusades to Palestine and the Near East, the influx of Saracean learning from Spain, and the revival of classical studies.

How great the folly, then, not to welcome eagerly every assimilation of the thought process of foreign nations! When no tradition is aloof from Gentile scoff, their blasphemy will be found sanctified to a new birth, and through the refining fire of their unbelief the metal of one's own customs is fused into a new alloy that is unsurpassed.

III. The teaching of English speech is especially calculated to stimulate strong indigenous culture. This is true because of its asset to sympathetic international understanding, the qualities inherent in the language itself, and the treasures of its literature.

A. The people of Japan can come to understand and sympathize with those of England and America in a way that is only possible through mastery of their speech. Without this ability to think as they do, understanding and sympathy is impossible, and such understanding to-day has become a condition of national existence.

One cannot feel with another people and really know the significance of what they speak and write without learning to think in their language, for as long as they are approached through the vehicle of translation machinery, relationships, if established at all, remain

artificial. Thinking in the language itself is thus not merely the easy way to learn it, but also the condition of direct apprehension of the subject matter and fellowship with its authors.

Such a sympathetic understanding, moreover, is part of the work of redemption—of that reconciliation which is the main business of life, and upon which life itself is increasingly conditioned. Everywhere, in the mystery of the unseen, in the weakness of our own natures, in the problems of business and the home, and in the multiplicity of the world's customs and languages, we have evidence that the supreme reason of our presence on this earth is to stimulate to reconciling purpose: through the determined overcoming of all barriers to fortify the will to fellowship with God and man.

The difference between our age and those that have preceded, however, is that in such a will to fellowship they might trifle and survive, we cannot. Because of the destructive power of the newer weapons of unbelief, the path of coercion to-day leads to extinction. It is the most dramatic moment in history, survival being conditioned now upon stepping up from among the beasts with whom we have so long companied, and resort to methods of protection in keeping with our divine sonship. Beasts slay and devour, but a God speaks and worlds are made, and we are the sons of God.

In such a work of reconciliation, language mastery stands unsurpassed, making as it does for understanding and sympathy of foreign peoples, and opening the door to the enjoyment of the people themselves, their traditions, and their literature. Moreover, where there is the greatest difficulty—as in the contrast between Japanese and English—there lies the greatest asset to reconciliation, for we tend to like most that for which we had to strive most.

Vested with such divine possibilities, language study becomes an act of worship.

B. Another value of the mastery of English speech is for the sake of its mental discipline. Whatever there is of good in the English race is to be found mirrored within the language itself. Just as in the saying, "a language is the storehouse of faded metaphors," it is also a storehouse of the past history of the people and of their mental attitudes.

This is seen in the vocabulary. Are the words of a given language rounded and mellow or are they sharp and incisive? Are there some themes in which we find the choice of terms especially rich, and others in which one is at a loss to convey his meaning? In the use of these

words, what are the special associations which they call to mind? To all such questions different languages give different answers, and for such reasons alone the mastery of the speech of a people whose outlook on life is radically different from one's own is a great asset to mental training.

This principle is far more true of the structure. Through exercising our minds in the manner of another people we are shamans laying captive their spirits to our ends. Also, the more we cultivate such thinking with their speech the more we emancipate ourselves from the shackles that enslave our thinking to the traditions of our own race.

To such mental training each language makes its own contribution. The structure of Japanese is notably indirect, striving after politeness and self-effacement. That of German is heavy and forceful, its periodic sentences beckoning to resistless action. French, in contrast, is dainty, dancing by in a ceaseless flow of artistry. English enjoys the special advantage of having conserved the virtues of both its teutonic and its romantic parent, so that at will one has recourse to either.

He who has command of more than one language will thus be able to find medium for his varied moods. A Japanese friend when asked why when talking passionately to a fellow countryman he suddenly lapsed into English, replied, "It was because I wanted to say something." The positiveness of English, like the "Amens" of its church ritual, speaks in terms of certitude and energy indispensable as an adjunct to Japan's own tongue as she progresses into a new world.

C. A third value in English speech, the one for which it is studied most, is the access thereby furnished to its literature. Herein is a treasure-house of national stimulus.

These treasures, however, are conditioned upon the ability to enjoy them in the language of their origin. Translations exist of the more famous portions of this literature, but what with abbreviations, inaccuracies, and the inevitable loss of the spirit of the original, these indeed offer poor substitute. Moreover with a literature so vast only a portion can ever be reproduced in a foreign tongue, and that small portion has to omit much of those very writings one needs most to read to know the soul of the English speaking peoples, but which because of its very profundity of thought and sublimity of feeling remain untranslatable.

Most insidious of all translations, however, are those which do not appear in print, the attempt to juggle with great thoughts by means of elaborate conversion machinery, whereby while reading a passage supposedly in the language in which it was written, one is robbing it of all its deepest thought and feeling by the process of reproducing it bit by bit in the reader's own tongue. Until the schools of Japan teach their pupils thus to think within the English language, the richest treasures of this literature will remain sealed to them.

In its scope, English literature embraces every range of subject vital to national stimulus. Of practical scientific writings there is a plenty on every theme, and these are invaluable to all who would pattern Western civilization. But far more important to the development of a truly indigenous culture is the literature in the purest sense, with its artistic form and emotional appeal. In such spiritual contributions of prose and poetry one discovers the real heart of the English speaking peoples.

Not in the roar of vast factories and clatter of sky-scraper riveters do we listen truest to those forces of emancipating progress which are the glory of Anglo-Saxon peoples. It is rather in the verses of Shelley, Whittier, Wordsworth, and Lowell, in the speeches of Burke and Lincoln, in the essays of Milton and Ruskin, and in the impassioned sermons of Fox, Whitfield, and Wesley, that we shall catch the harmony of their liberties. Their spirit has laid hold of the ideals of the race, and on every side we see new prophets rising up to take the pen in behalf of that world which is to be. Can it be said of nations with such a record as this that they are materialistic?

Both in the quality and quantity of their productions, the writers of England and America are leaders in every department of literature, whether it be poetry, drama, fiction, or essays. Montaigne and Molière of France, Schiller and Goethe of Germany, Goldoni and d'Annunzio of Italy, Ibsen and a host of others from these and other lands can claim their place among the immortals, but when they are not outshone or at least matched by a Shakespeare, an Emerson, or a Milton, they are usually surpassed by the sheer numbers within their chosen field.

In their idealism they also stand supreme. There is plenty of writing for writing's sake, and also abundance which aims only to distract or which is even enervating. But taken at its lowest plane, English writing seldom wallows in the filth that characterizes nearly all nations lacking in similar religious traditions. On the contrary,

this literature is unsurpassed in a zeal for righteousness which has become a holy passion. In such writings the baser things of earth drop away and the vision of a new world rises up pure and undefiled. Much of it seems animated with something not of earth, with a zeal like that of God himself: a witness to abiding revelation. In this mood there is no ideal too exalted or restraint to their high desire. We behold them, poets, essayists, and novelists swelling the mighty chorus of the holy song of the emancipation of the race.

And what a stimulus is here for Japan's own literature. Her poets have developed surprising skill in painting exquisite miniatures of nature's beauties in the tiny compass allowed them by fixed custom. But as they come to imbibe the spirit that animates English literature, like Thompson in his *Hound of Heaven*, they will find the whole canopy of the skies too small a canvass to proclaim the majesty of God's pursuing love.

J. SPENCER KENNARD, JR.

Proposed Changes in the Curriculum of the Middle Schools

The Department of Education (Mombusho) of the Japanese Government has informally announced some very radical changes which it proposes to make in the curriculum of the middle schools. Before we discuss these changes, however, it may be well for us to consider some of the reasons for making such changes at this time.

In the first place, the present middle school curriculum is too old, practically no change has been made during the past thirty years, while the curriculum of other schools has been revised several times. In the minds of many people there is a restlessness and a dissatisfaction with the present course, which makes some change imperative.

Again, there is a very general criticism that our present course is overloaded. We are studying too many subjects and our school hours are too long; that the burden is too heavy for adolescent boys. This criticism is heard everywhere, and naturally calls for a decrease in the number of lessons studied, as well as in the number of hours per week.

But the most important reason for proposing a change seems to be the desire, or the determination, to lay more emphasis on the cultivation of public thought, preparing young men better for life in the body politic, and to counteract the alarming spread of so-called "dangerous thought." Among college and university students there have been many cases of red communistic thought and propaganda, and often the root of the trouble has been traced back to a middle school or high school where such mistaken thinking originated, and such thoughts were nourished. In order to counteract this unfortunate tendency among our young men, the proposed changes in the curriculum are considered necessary, because education is not only for the head, but for the whole man. Academic education should not become prejudiced nor lop-sided, like Daimonjiya, with his enormous head but no legs.

The Educational department thinks it will accomplish the desired result in its new program, by introducing lessons on technic such as "Sagyo" (school labour), in all classes of the middle schools, from the

first to the fifth years. Also another plan is to divide the students after the second year into two sections. 'A' group will devote most of its time to lessons on practical technic, following a course corresponding to that of the technical schools. 'B' group will follow a course very similar to our present curriculum, a preparatory course to the college and university.

The great majority of students go from the middle schools back into the community, to enter some line of work or business. A very small percentage are able to enter higher schools, and pursue their academic education through college and university. Because of this, the thought of the Mombusho is, that these boys should learn to use their hands as well as their heads while in the middle school.

These are probably the chief reasons for the changes proposed by the Mombusho and backed by the strong political parties. While I heartily agree with the aims of the Educational department, and favour the changes in general, I see such difficulties in the way of their actual realization, as to make me hesitate to approve of everything without grave questioning.

In the first place, the whole scheme of our present school system of education lacks co-ordination. It is piecemeal, rather than one system carefully knit together. For instance, we have two classes of students entering our middle schools, those who have graduated from the primary school, and those who have just completed five years of the lower school course. Our primary schools claim to give a real "National Education." If this is the fact, our primary schools should lay a genuine foundation in the minds of our boys and girls, and give a thorough education and basis for good citizenship. There seems to be a contradiction of principle here. The child who spends six years in the primary school is considered a graduate. The child who has spent only five years in the school is an undergraduate, and why should they both be admitted to the middle school on exactly the same basis? Also, why should boys be permitted to leave the primary schools before they have completed their 'National Education'; so called, if it is so important?

The primary schools have their two courses, the 'Jinjo' and the 'Koto,' (regular and advanced) as mentioned above. This extra year of 'Koto' corresponds very closely to the first year of the middle school. This looks like an overlapping. Again the Middle schools provide a five-year course, but students may go to the college (Koto Gakko) at the end of their fourth year, if they are successful in pass-

ing the entrance examinations. Thus in the entrance class of the colleges (Koto Gakko) there are two grades of students, those who are graduates of the middle school, and those who are undergraduates. On top of this, with all the confusion which it brings, the Educational Department now proposes a change which will divide the classes into two sections at the beginning of their third year; another confusion both in principle and practice.

From my experience and knowledge of student psychology such a sectional division is sure to raise many difficulties in the matter of school discipline. What is going to be the relation of these new technical sections to the technical schools already established? Is there any reason for starting more technical schools, different in name but in reality the same? Can we ever accomplish our ideals in education unless we have a more clear-cut, co-ordinated school system?

This brief review will show that the school system in this country is not the product of one mind, but an amalgamation through the years from many sources. Our school system should be one organic whole, without overlapping, clearly and carefully graded, from the beginning of the Primary school work until the students graduate from the University. In such case, our young men would be able to see a clear program ahead of them and to make their plans for life work without the uncertainty which exists at present.

As mentioned above, the proposed change in the curriculum will give us two sections, 'A' and 'B,' after the second year. This plan from the outset will bring many practical problems and difficulties. 'A' section is a group, who will study technical subjects, expecting to complete their school life with the five years of Middle school. 'B' section is a group of students who are definitely planning to continue their education by entering the higher schools and universities. The overwhelming number of students who, every year, make application for entrance to the higher schools is proof of the fact that the great majority of young men are ambitious for higher education, and never think of making graduation from the middle school their ultimate goal. The practical problem is, How are we going to divide our students? It is inevitable, that if the students make the choice themselves, some classes will be very large and others very small. This will interfere very seriously with class work; also it is sure to create an unhealthy psychological attitude of one group toward the other.

(2) Is the third year the proper time to make such division? This is an important question from the standpoint of middle school

education. In the middle school the first and second years are more or less preparatory work. The course really begins from the third year. Middle school students at the beginning of their third year are not mature enough to select the course which will be of the greatest value to them in their after life. The whole purpose of life is still but confusion in their minds.

(3) This new curriculum is going to throw a very heavy financial burden on the schools. New equipment and considerable increase in staff are inevitable if we are going to carry out such a two-in-one plan. This will mean considerable increase in annual maintenance as well as the cost of enlarged plant.

I do not hesitate to express my appreciation of the ideals which the Mombusho clearly has in mind. I heartily approve of the scheme to add some of the more practical lessons to the present course. A minimum amount of training in gardening, manual work, commercial studies etc., included in the middle school course would be an excellent thing. But why can't we do this without dividing the classes into two sections? It is also proposed to decrease the number of hours of English and Mathematics in the 'A' section, in order to make room for the technical studies. I think this is a mistake and would be a great loss in the education of our young men. I would not favour a reduction of hours in these two subjects. As to the number of hours to be given to technical subjects, I think this could be safely left to the judgment of the principals of the schools, to modify the number of hours according to the circumstances of the constituency which the school serves.

The great need of Japan now and for the future is broad-minded, discreet and practical men. We need men with the very best and broadest training possible. Will this new curriculum answer the need, or will the ambitions and visions of many young men about to enter the sphere of human activity, be crushed and destroyed? What is to be the message of our middle school education? Are we building in vain upon sand, or are we building upon the rock; a building which neither floods nor tempest can destroy?

Y. TANAKA.

Nature and History of Leprosy

The nature of leprosy as a bodily disease has been the subject of much investigation dating back more than thirty centuries, according to the oldest known records, and most probably existed already many centuries before that time. In the greatly informing treatise by Sir Leonard Rogers and Ernest Muir on "LEPROSY" (1925), references are made to "an Egyption record of 1350 B.C., and to the Indian Vedas of 1400 B.C. regarding the disease, while the Mosaic records in Leviticus Chps. XIII and XIV probably date back still further. There is also said to be a record concerning it in Japan as early as 1000 B.C.

The early confusion of the original word for leprosy in the Hebrew Scriptures and the consequent different translations for the term in various languages tended to perpetuate the uncertainty as to the real meaning of leprosy. This was really unavoidable as long as the true nature of the cause of the disease was unknown as was the case till comparatively recent times. In 1873 Dr. Hansen of Norway discovered the bacillus of leprosy, now technically called "mycobacterium leprae." The universal acceptance of this fact—no longer a theory—in the medical world has opened up and greatly illumined the field of expert investigation along all lines of symptoms, diagnosis and treatment of leprosy and has gradually, but surely, radically changed the whole aspect and outlook of the millions of sufferers from this dreadful disease.

As to the nature and working of the "mycobacterium leprae," it is a microbe of fungus growth which attacks human bodies mostly through abrasions, and even pores, of the skin, lodging in the corium (inner skin) and distributed through the body in the lymphatic flow and the blood-stream. No agreement has thus far been reached among leprologists on the question of direct inhalation of the bacilli of leprosy through the lungs, but its probability is sufficiently strong to make proper caution along that line advisable.

It is now a generally recognized fact that the disease passes through three stages, namely, the **initial stage** when the bacilli enter and obtain structural lodgment in the body. At this early stage the disease is practically non-infective as no bacilli are as yet thrown off.

The **second** is the active stage when the disease manifests itself

in outward symptoms and the body throws off bacteria leprae. This is the really infective stage when great care must be taken in regard to close contact with the patient. The **third stage** is what is called the "burnt-out" condition of the patient, when the disease has run its course, is no more active and practically dead. In this stage there is no danger of infection. This third stage is reached only in case of nervous leprosy. In cases of **nodular** leprosy, unless the disease is arrested or cured, the patient succumbs, usually of some intercurrent disease, before the burnt-out stage is reached, the period from the beginning of the active stage till the death of the patient being at the longest ten or twelve years.

Children are more susceptible to leper infection than adults and persons over forty years of age are, as a rule, immune to the disease in its original onset. In cases where at such an advanced age a person becomes a leper, the bacteria most likely entered the body years before but lay in a dormant state, certain counter-factors in the body having arrested its progress. This stage is called the "incubation period," and while its average length is from two to three years, cases have been known where it lasted as long as 25 or 30 years.

As to leprosy actually being or not being **infectious**, or **contagious**, though there was a time when it was seriously doubted and even denied by certain medical experts, at present its infectiousness is practically universally conceded by all who have made a thorough study of the subject. In regard to districts, territories or countries, leprosy is called either **endemic** or **epidemic**. In this case, however, the difference in the meanings of these two terms is not co-extensive with the usual difference between **frequent** and **occasional**, but the terms rather mean **native to the soil** (**endemic**) and **brought in from outside** (**epidemic**). But these terms, when applied to leprosy, must be understood in a relative sense. Leprologists speak of "foci" of the leper bacillus. Where such "foci" exist there leprosy is endemic. The most leprosy endemic countries and districts are in Africa, Asia, South and Central America and the Islands of the Pacific. Europe, with the exception of the Baltic and the Levantine districts, is practically free from leprosy, though during the 14th and 15th centuries it prevailed throughout Europe to an alarming extent there being as many as 2000 leper asylums ("lazaretto") in France alone. Stringent laws of segregation of lepers were passed; those who entered a lazaretto had to go through what practically amounted to a burial service. They were clothed in a black robe and a handful of sand

was sprinkled over their feet in token of their having died to this world. The sexes in these lazaretto were strictly separated and there was little or no hope of escape from the place except by death. The leper who roamed about on the streets was forbidden to enter a public building except a chapel in which a special corner was set apart for him. He was not allowed to drink from a public fountain or touch anything used by non-leprous people. When walking along he had to make his whereabouts known by striking with the ferruled end of a staff on the ground. Into the lazaretto "religionists," both men and women went, at the risk of their lives, to look after these poor lepers, bind up their wounds, see to their habits of living and minister to them the consolations of the Christian faith. Nothing sheds more lustre upon the pages of the history of Europe during those two centuries than does this beautiful ministry of godly men and women to the shunned and loathed lepers.

By dint of such severe measures, together with the gradual improvement of society in matters of diet, cleanliness and proper ways of living, the disease was practically stamped out in most of Europe by the end of the 15th century and it has not re-appeared there to any considerable extent. From a merely humanitarian standpoint the means used for the suppression of leprosy at that time were rather cruel. The main purpose of the lazaretto was not the saving of the leper but the protection of society although in them most of the lepers were better off than those outside. And the case has not been very different anywhere with the poor leper as far as laws and regulations regarding him are concerned. This is true specially of Government leper hospitals and the laws and regulations made for the segregation of lepers. A government is not in the first place a benevolent institution looking after the comfort and welfare of her more unfortunate subjects, but rather a protector of those that are better off and more able to look after themselves. The more unfortunate ones are mostly shoved aside, put out of the way into asylums, hospitals and so-called "Homes" in order that the fortunate ones may live more at ease. This is specially the case with the leper. With a private hospital the case is somewhat different. This has, as a rule, for its main purpose not the protection of the well part of society against the onslaught of disease, but the care and comfort of the diseased. However, till quite recently neither Government nor private leper hospitals were to do much more that keep the leper off the public street, afford him a shelter from the pelting storms of

fear, loathing and ostracism, which were his usual lot in the world, and alleviate his pitiable condition by providing him with scanty food and clothing till he dragged out to the end his miserable existence on earth. In most places some kind of medicine was also administered, and certain ones with considerable alleviating effect, but the hope of ultimate recovery from the disease and restoration to the normal life of society were practically never entertained. This does not mean that there were absolutely no cases of recovery. The fact is that leprosy, under certain conditions and at certain stages, is self-limiting and self-curing, and of such cases there doubtless have been large numbers, throughout the world, that were never to the outside world known to be lepers. Even where the bacilli have entered a body, the otherwise healthy condition of the person, good sanitary surroundings, cleanly habits, proper diet and exercise, may quite easily prevent the germs from making any headway and practically render the person immune. Immunity, either before or after the bacteria have entered the body, cannot be obtained by inoculation as there exists thus far no anti-toxin for leprosy. This is due to the fact that inoculation of the leper serum into any animal thus far experimented upon has failed to yield in cultivation organisms that can be utilized as anti-toxin serum. In this respect leprosy is unique among bodily diseases. Nor has the serum taken from active wounds of lepers and injected into another human body proved successful in obtaining positive re-actions. All this means that hitherto the door is closed to the "*similia similibus curantur*" (like is cured by like) method in the treatment of leprosy.

But fortunately the unwearied efforts of leprologists have finally been crowned with success in producing a medical compound that promises to be a positive remedy for the disease. The results already obtained with this remedy are simply astonishing and have cast bright rays of hope upon the hitherto so deplorable lot of the three millions or more lepers in the world. The basis of this remedy has been known and used for centuries under the name of Chaulmoogra Oil. This oil is obtained from the beans of certain species of trees that grow in some countries of South Asia. But not until after the discovery of Hansen of the *lepra* bacillus was there much progress in the use of the medicine or in the results obtained. Since that time, however, the progress has been rapid and wonderful so that at present several mixtures, with Chaulmoogric Oil as a base, are in use and with such remarkable efficacy that a positive cure for leprosy seems

not only in sight but, in the opinion of leading leprologists, has been actually found at least where the disease is treated in its early stage. Here, however, is one of the greatest practical difficulties. Leprosy being such a loathsome disease and so greatly feared, those afflicted with it will try to hide it from the public and from physicians as long as possible. The consequence is that those who enter leper hospitals, in case of Government institutions nearly always under compulsion, do so when the disease is in such an advanced stage that only a comparatively small percentage of them have much chance of complete recovery. This is true to varying degrees in different countries, depending largely upon the depth of sentiment regarding leprosy and lepers in the mind of the public. Government leper hospitals, attractive in surroundings and efficient in treatment though they may be, will always present more or less of a forbidding aspect, especially when entrance of lepers is made compulsory as it is in most countries. This in itself is a real hindrance as it takes on the nature of imprisonment, from which people naturally shrink. Then there is the utter isolation of the patient from home, relatives and friends even though these may be allowed to visit the patient from time to time under certain restrictions. Furthermore, the advances made recently in the knowledge of the nature and development of the disease has led some of the leading leprologists to the conviction that at different stages of the disease patients should have different kinds of treatment and be separated into **infective** and **non-infective** classes. Again a very serious obstacle to isolation of all lepers in hospitals, or colonies such as those at Molokai on the Hawaiian Islands and Culion in the Philippines, is that in most countries, as is the case in Japan, leprosy runs through all classes of society and patients from the upper and middle classes object seriously to being put together with the indigent patients in one hospital. And a final, and the most cogent, reason for a re-action among leprologists against rigid isolation, or segregation, of leper patients in regular hospitals or colonies is the fact that there seems now to be a better, a more efficient and a more humane method of solving the leper problem, namely, the establishment of **Treatment Clinics** in leprous districts to which patients, in the earlier stages of the disease, can go for medical treatment but maintain their residence in their homes among relatives and friends. The conviction among medical experts in the field of leprosy is constantly and rapidly growing, that if only patients in the early and still non-infective stage of the disease would come to such clinics for continu-

ous treatment, and at the same time follow scrupulously the medical directions regarding diet and habits of living, very few, if any, of such patients would ever have to enter a regular leper hospital. The disease would be at least arrested in its non-infective stage, and a large percent of them would be permanently cured. The British Empire Leprosy Relief Association has recently mapped out and entered upon an extensive program of Treatment Clinics, especially throughout British Africa where already a number of Branches of the Association have been established with this object in view. On the possibilities of such activities Sir Leonard Rogers, himself one of the foremost leprologists of the world, in a recent issue of "Leprosy Notes," says: "An important decision at the Royal Society of Medicine last year revealed that the most experienced leprologists in the world, Drs. Wade and Lara in the Philippines, and Dr. E. Muir in Calcutta, are agreed that nearly every early case of leprosy is now curable." This is wonderfully cheering news for the lepers and for their many friends. Nor is there any good ground for the fear, sometimes expressed, that the disease later, after the patient has been dismissed as "cured," would be recurrent to any appreciable degree. The results obtained thus far do not confirm such a fear.

To sum up,—it would seem that under the present conditions there is need of three kinds of institutions for the lepers, namely, **Treatment Clinics** for the early, as yet non-infective stage, **Hospitals** for the more advanced, infective stage, and **Homes** for the "burnt-out" stage which is non-infective but has left the patient in a physical condition that renders it well-nigh impossible for him to go back into, and mingle with, general society.

A. OLTMANS.

Why One Young Missionary Stayed by his Task

In view of the nature of their enterprise and of the proportions it has assumed it is not surprising that missionaries should become a target for criticism, both favorable and otherwise. On the supposedly favorable side no doubt too often a false sentiment has taken the place of genuine intelligent interest, with the inevitable result that in the course of time a certain amount of disillusionment has taken place. Leaving such considerations aside for the present, however, let us look at some of the sources of adverse criticism.

In the first place, even though the missionary does not count it a part of his task to engage in or even sanction revolutionary movements, the fact remains that, from the point of view of old civilizations and age long customs, ever since the days of Paul Christian missionaries have been looked upon as among those who "turn the world upside down," and for that reason have suffered harsh criticism if not persecution or even martyrdom.

Then in the history of modern missions there has been another source of criticism in those representatives of Western so-called Christian countries who are nevertheless alien to the Christian cause, and who find it somewhat inconvenient to have missionaries of the Cross preaching righteousness and right living "east of Suez," where it is supposed that there "ain't no Ten Commandments" or the like.

Again, there is that most gullible of creatures, the "two-weeks' tourist," who visits Japan with a cut and dried program, which, even though he may be a leader in his church at home, provides him as a rule with not even a glimpse of Christian missionary work. Such programs provide for an endless visitation of temples and shrines under the direction of guides who are trained to explain that practically everything seen and heard is an exact parallel to some Christian custom or ceremony or teaching. After two weeks of such a program of intensive study, interspersed with dinner parties served by "dainty geisha girls," the tourist feels that he "knows Japan" much better than does the missionary, who spends a good part of his life in close and sympathetic touch with the normal people of the country. Being thus informed, he or she is ready to go back and announce to the people at home that everything was so "lovely," that Christian

mission work is no longer needed, that "one religion is as good as another."

With reference to these and certain other types of criticism the missionary, however much he may regret the facts of the situation, is nevertheless prepared to make allowances and to exercise some patience.

But more recently there has sprung up a new form of criticism that is of a more dangerous character, because it threatens to retard the progress of the Christian movement in mission lands, and no doubt by reaction in the home lands as well, and has already to some extent weakened the morale of the missionary body. It is in this case not a matter of such externals as the misunderstandings of a superficial passer-by or the wilful misrepresentations of a prejudiced outsider. These too, of course, have their influence. But in spite of them, the missionary with a conviction and a consciousness of purpose can go on his way not deeply disturbed. However, when from within the Church, and even from within the missionary group, there come questionings and doubts as to whether the missionary still has a mission and as to whether his day is not past, the issue becomes a vital one, this not for the missionary personally, but for the Church and Cause of Christ.

It is for this reason that the present writer undertakes to register a protest against what seems to be a growing sentiment in a wrong direction. And he does so on the basis of his own personal conviction that has not weakened but rather has grown stronger during thirteen years of missionary work in Japan, including both evangelistic and educational, both country and city work.

Why have I stayed by my task? In this very question there lurks a fallacy. It might seem to imply that I am one of a few who have stood by while great numbers of other missionaries have without valid reason forsaken their task and fled. Such I believe is not the case, even though it is intimated in some quarters nowadays that such is the case. I seriously *question the fact* as to whether young missionaries are quitting on any large scale. A definite investigation to ascertain what the facts really are would no doubt be very reassuring in its results, but this is not the place for it now. For present purposes suffice it to say that no such thing has come within the range of the writer's observation in Japan. This of course does not deny the probability of isolated and sporadic cases. No doubt there have always been such cases, even as early as the days of John Mark,

who "departed from them and returned to Jerusalem," probably not for health reasons. But it is not safe to generalize from such cases.

The writer belongs to a Mission, which, although not one of the oldest in Japan, is yet some thirty-five years of age, and numerically is now counted as one of the larger Missions in this country. The great majority of the members of this Mission have come out within the past fifteen years and so may lay claim to being counted as younger missionaries. In that time there have been a few who have left the field, but of those who have left, there is not one who has done so except on account of sickness, or for other equally valid reasons, in no case involving any question of giving up a thankless or an unnecessary or a hopeless task. And there is reason to believe that what is true of my own Mission is relatively if not absolutely true of other Missions as well.

I know well the trials of the young missionary. There are times when it seems as though his closest associates are his worst hindrances instead of his whole-hearted co-laborers. There are times when he feels that all his best powers are atrophied, that his talents together with his whole heritage from the past are all buried in a napkin, and that not of his own doing but rather against his will. There are times when he would like to stand upon some mountain top, not to bring glad tidings this time, but to shout out an appeal to all creation against the pettiness, the ingratitude, and the inconsiderateness of those with whom he has to deal. I do not here go into the question as to how far such feelings are justifiable, I simply state the facts. No doubt such things, if they do not originate in, at least are aggravated by, the nerve strain incident to the attempt to readjust one's self to new and sometimes trying circumstances. A writer some years ago said that "human beings are like little islands, shouting lies at one another across seas of misunderstanding." If this be true of human beings in general, it is not unnatural that those who undertake to communicate with one another through the medium of an unknown or little known tongue should both misunderstand and be misunderstood, with no good effect upon the nerves. Add to this long hours of what seems useless effort, and an amazing lack of the cheer that comes to one's heart from the contemplation of the visible results of one's labours, and you have a glimpse of some of the darker side of the young missionary's life. If he has any inclination at all to turn back after putting his hand to the plow, it is here that he is likely to find encouragement to do so, rather than in the physical discomforts

that he may experience in some places and in comparison with the standards of his home country.

The position of the young missionary is not an easy one. But it is a great thing when by and by we learn to "triumph even in our troubles, knowing that trouble produces endurance, endurance produces character, and character produces hope" (Moffatt). The Apostle Paul struck this optimistic note when after years of hardship and struggle he realizes the consciousness of a task well done, with the Gospel preached from Jerusalem to Illyricum, and looks out to the far western horizon for new fields of endeavor. Apparently he never entertains any notion of returning to Jerusalem or to Antioch with the purpose of settling down for a complacent contemplation of the fact that he had succeeded in establishing a few churches and left them in charge of local leaders in every place. He was ever looking forward to new adventures in lines of high endeavor; to new hardships, dangers, misunderstandings, martyrdom if you please—anything, everything, only that he might not be "disobedient to the heavenly vision." Do we not sense in all this something of the spirit that should fill a missionary in our own day as well? Has the lessening of physical hardship and danger so weakened our moral fiber that we can with a good conscience desert unfinished God-given tasks or turn our backs to doors of opportunity that stand wide open?

Once again—why have I stayed by my task? As a matter of fact, I have never seriously considered doing otherwise. But this does not give a reason. It might mean simply that I am not awake to or that I am indifferent to the situation about me. However this may be, I am convinced that I have reasons that are fundamental. To answer the question why I have stayed I must go back to that other question: Why did I come in the first place? This in turn goes back to what I believe about the Christian religion which I profess and about its relation to other religions as well as to irreligion. Without any reference to credal statements about which there may be differences of opinion, I believe that there is a uniqueness and a finality in the Christian religion that gives it a Divine sanction for propagating itself to the ends of the earth. I entertain no superstitious or magical notions about the nature of a call to the ministry, though I gratefully recognize the providence of God which led me into His service. And whatever one may think of the authenticity of the words of Christ in what is known as the Great Commission, when the matter is reduced to its simplest terms, there is a Divine compulsion inherent

in the Christian Message itself that elicits the response: "Woe is unto me if I preach not the Gospel."

It seems to me that there is much confusion of thought nowadays even in high circles upon a very important subject. The question of a missionary's call is all but identified with questions of a secondary nature such as his relations to the indigenous church, and his ability or inability to come to a full realization of his powers, and to find adequate self-expression, under the conditions given on the mission field. In some cases it seems that young missionaries begin their work on the basis of a sort of trial and error method. (One is tempted to add parenthetically that in most cases there will be a great many trials—in more senses than one—and undoubtedly a great many errors.) This would seem to imply that if after a brief probationary period the trials and errors prove too numerous to admit of the desired amount of self-expression, the person reserves the right to seek some fool-proof job in the home land. As indicated above I believe that their number is few, but it is alleged that there are some such, whom I can interpret only in this way. Insofar as such a method may be permissible, it should be confined to matters which are secondary and should never be allowed to enter into one's sense of mission. What is Christianity? and what is its mission? This is what determines my mission if I belong to Christ and am enlisted in His Service.

Difficulties of adaptation and of successful co-operation are real, and are by no means to be overlooked. But to a true soldier of the Cross they should constitute a challenge, rather than a signal to retreat. Such matters, however, are secondary. The primary question is this: Is Christianity a religion of universal validity? And can it make good its claims? If we doubt this we are no missionaries, for we have no mission. In this case we may as well withdraw. But if we really believe that "God was in Christ reconciling the world unto Himself," and that seriously this means the whole world, then we must find ways and means of cooperation, seeking more and more to have and to produce in others the spirit of Christ. To give undue recognition to and too easily to recede before a wave of nationalism which has its real roots in racial antipathy is fundamentally a denial of the claims of Christianity. Those who call themselves Christians must overcome such distinctions, and must set the example to the world. Until missionaries and Japanese pastors can work side by side in harmony even in the midst of changed and changing conditions, what shall we expect of the world at large?

It would seem almost foolish to ask the question whether there is still work for the missionary to do. But the question has been asked and answered many times. Only one completely ignorant of the facts should be any longer able to doubt it. With all due respect for the capable leadership that has developed within the native churches of Japan, I believe that the missionary still has a large work to do. Nor do I advocate a mere *status quo*. Nothing could be more detrimental as a settled and fixed policy. The author of "Ecce Homo" says: "No heart is pure that is not passionate; no virtue is safe that is not enthusiastic." It may seriously be questioned whether the missionary movement can be maintained on a high level, or whether it can for any long time be carried on at all, if it be not fired by a fine enthusiasm that overleaps all human and geographical boundaries in its eagerness to flood earth's darkest corners with the Gospel light. It is my conviction that anyone who has the spirit of Christ together with a reasonable degree of ability and preparation, should not stop to contemplate too carefully the color of his skin, nor to consider too carefully the extent to which he may or may not be welcome. Such self-consciousness is the bane of the young missionary's life. In the process of adaptation he has much that of necessity keeps him conscious of self. This is perhaps unavoidable. But there comes a time when he must shake himself loose from its strangle hold and stand out boldly as a man—not as a super-man, but as a man who is the bond-servant of Christ, strong and eager for His Service.

Why did I stay by my task? Rather let me ask myself: Why did I come? and How can I run away from the task that my Master has entrusted to me?

JOHN K. LINN.

Educational Values in "Friendship Tours"

Increasingly during the past few years groups of students have been finding their way to the Orient. Friendship tours have been seeking through travel and first hand contacts to come to know and understand better the people of the Orient. Many of us have been giving considerable time to setting up and conducting the local arrangements for such tours. We have felt that the whole idea was splendid because it increased their stock of information and built up friendly international attitudes.

To what extent do the actual results justify these expectations? The coming to Japan last summer of a group of 22 California high school and first year college students who called themselves the "Hands across the Pacific" educational tour seemed to present a good opportunity to make a start in attempting to measure in a more or less scientific way some of the actual results in increasing useful information and in changing opinions. It should be stated here, however, that this is not an all inclusive or final study. Many values such as the total effect on the boys, the effects on the people with whom they came in contact both here and after their return home, cannot be measured at all by such a study.

The test as a whole was divided into two sections. The first part on information deals with items of both a general and technical nature such as the way the Japanese live, their characteristics, their social, religious and economic life, etc. The second part is on opinions and includes questions of general national and international nature as well as those intended to bring out specific opinions regarding Japan and the Orient.

In working up the test many people—both Japanese and foreigners—were consulted. Reference was also made to Neumann's "A Study of International Attitudes of High School Students," Harper's "A Social Study," the American Y.M.C.A. Religious Education Tests for Boys, and the "Range of Opinion Measure" conducted last year in Japan by a committee headed by Mr. Arthur Jorgensen. The items finally selected were those which seemed to best cover the questions on which people base their attitudes toward other peoples. Some of these items, taken singly, may seem to be of but slight

significance. It must be recognized, however, that the facts upon which most people form their judgments about other nations are usually just such minor matters.

The test is in the form of the ordinary "true-false" examination with the opportunity to check each item either "true," "probably or partly true," "uncertain," "probably or partly false" or "false." It contains nearly 150 items, thus assuring a reliability better than any series of judgments brought out by ordinary questioning. For those interested in statistics it may be stated that the reliability of the information section is .92 and that of the opinion section .95.

On the first day out from San Francisco the test was taken by the boys under the direction of the Educational Director who accompanied the boys and who directed their daily reading and study throughout the trip. The party spent one month here in intensive travel and observation, including a brief trip through Korea and Manchuria. The boys again took the same test the day before they sailed for home. The present study is based on an analysis and comparison of the results of these two tests.

For purposes of comparison, a group of 17 first year Japanese language school students, and also a group of 18 high school boys of the American School in Tokyo and Canadian Academy in Kobe were asked to take the same test. In the third place a group of American missionaries most of whom had lived in Japan for ten years or so were asked to cooperate in the same way for the purpose of giving us a standard for scoring the boys' tests. This group, on the whole, was made up of missionaries who were known to have rather liberal opinions on racial and international questions.

Scoring of the Test.

1. In the Information Section there were many questions of fact, the answers to which were objectively determinable. In such cases the correct answers were decided upon by consulting authoritative sources and the highest score value attached to these replies.

2. Most of the questions, however, referred to matters of information on which the only data available were those dependent on personal observation. In such questions (as, for example, "Japanese students study harder than American students") there is, of course, room for difference of opinion among the observers. In these cases the "correct" answer was determined by a committee of three

Y.M.C.A. secretaries who based their judgment on a careful study of the replies from the group of American Missionaries.

3. In the Opinion Section of the Test also the standard chosen for scoring was that supplied by the missionary group. On account of lack of space we cannot describe fully the method by which this standard was arrived at. Briefly we may say that the standard represents the trend of opinion among this group. Where no such trend was clearly indicated the items were discarded in the scoring.

The standard of scoring described above must be kept in mind as we seek to interpret the results secured from the Test. For the items on Information, the committee felt that they had worked out a standard which could be defended with some assurance. For those in the Opinion Section they can only say that the standard represents the prevailing opinion of the group of liberal missionaries. For purposes of convenience we shall refer to this as a "liberal standard" or a "liberal score."

Results.

The scores obtained on the Information Section by the various groups to whom the Test was administered, were as follows:

INFORMATION SECTION		Highest Score	Possible	599
Name of Group	No. in Group	Range of Scores	Mean Score	S.D.
California Boys (1st trial).....	22	251 to 384 (133)	343.6	28.5
California Boys (2nd trial).....	22	377 to 436 (59)	409.4	17.6
Missionary Group	21	398 to 506 (108)	472.5	22.9
Language School Group.....	17	347 to 481 (134)	411.8	34.9
American Boys living in Japan.....	18	387 to 446 (59)	425.7	16.2

Among the several points of interest in this table, we note for comment the following:

1. The last column shows the Standard Deviation which is a measure of the extent to which the group as a whole deviates from its average. The reduction of the S.D. of the scores of the California Group from 28.5 on their first trial to 17.6 on their second trial is some indication of the extent to which this group during their trip became homogeneous with respect to their knowledge of things Japanese so far as this is measured by this section of the Test.

2. The average of the California Boys' score rose from 343.6 on the first trial to 409.4 on the second trial, a difference of 65.8 points. What is the significance of this difference? Interpreted statistically a difference becomes significant when the difference itself is at least three times the standard deviation of the difference.

In such a case we may be sure that the difference is not due to chance but that some difference would be obtained whenever the experiment were repeated under similar conditions. In this particular case the difference of 65.8 is over 9 times its S.D. This gain is therefore in itself very great and would lead us to expect that some gain would probably be made by such a group as this whenever it travelled under similar circumstances. The numbers in our group, however, were so few that even this expectation would have to be verified by further study. It is obvious then that no generalisation from the results obtained from this group can be made regarding other educational tours.

In the case of the California boys the gains on the Information section ranged from 145 to 13 points or from 57.8% to 3.6%. The average gain was 19.1%. In order to get a check as to whether part of this gain might not be due to familiarity with the test material on the second trial we asked the American boys living in Japan to take the test also a second time about two months after their first trial. In their case the changes in scores ranged from a gain of 25 points to a loss of 20 points or from 7.9% gain to 6.4% loss. The average gain was 1.5%. Thus, so far as our evidence goes, there is every reason to believe that practically all of the gain made by the California boys was due not to practice with the Test but to the increased information which they gained as a result of their visit.

Following are some of the items in the Information Section on which the largest gains were made, together with an indication in brackets of the response to which the highest score value was attached:

- "Most Japanese students are more interested in international questions than American students" (True or Partly True).
- "Buddhism is almost extinct in Japan" (False).
- "Baseball is played all over Japan" (True).
- "Chinese tellers are employed in Japanese banks" (False).
- (Most) "Japanese have electric lights in their homes."
- (Most) "Japanese bathe more often than Americans."
- (Most) "Japanese still resent the American Exclusion Act."
- "The religion in Japan with the greatest number of adherents is, Buddhism, Christianity, Confucianism, Mohammedanism" (One to be underlined). Nine of the twenty-two boys gained on this question.

In the Opinion Section of the Test the scores were as follows:

OPINION SECTION		Highest Score Possible 165		
Name of Group	No. in Group	Range of Scores	Mean Score	S.D.
California Boys (1st trial).....	21	56 to 148 (92)	92	24.7
California Boys (2nd trial).....	21	57 to 142 (85)	94.4	25.6
Liberal Missionary Group.....	19	135 to 158 (23)	148.3	7.6
Language School Group.....	17	78 to 154 (76)	125.7	22.4
American Boys living in Japan....	18	74 to 151 (77)	116.4	20.8

1. In contrast to the results on the Information Section, the S.D. of the scores of the California group on their second trial is no less than on the first trial. They did not tend to become of one mind on the matters of opinion covered by the Test. The very small S.D. of the Missionary group is to be noted as in accord with the fact that this group was chosen because of the known liberal opinions of the members.

2. The gain of 2.4 points made by the California group on their Opinion score is much too small to have statistical significance. The changes in individual scores varied from a gain of 39 points to a loss of 18 points. This is about what one would expect. It would be too much to think that a month or so of travel would result in a general change of group opinion with respect to such international and inter-racial questions as were raised in the Test. It is not unreasonable, however, to ask whether there may not have been some items on which there was a change of group opinion. In order to answer this question we examined the answers of each boy on each item, noted the gains or losses on each of the 31 items and interpreted them in terms of the S.D. of the difference to see whether they were significant changes towards or away from the liberal position. The following summary shows the items on which there was the greatest shift in opinion. The dashes indicate whether the group on leaving Japan believed the statement to be more true or more false than before coming to Japan and also whether this change was towards or away from the liberal standard. The last column indicates the number of chances in 100 that the difference is a true difference and not due to chance—in other words whether it is a change which would always be repeated under similar circumstances. It must again be borne in mind, however, that the numbers dealt with in this study are too few to enable us to generalise on the basis of the figures in this last column.

Statement	More True	More False	Towards Liberal	Chances in 100	Away
					Liberal
1. "The Koreans should, on the whole, be satisfied with Japanese rule in their country"	—	—	—	100	
2. "Intermarriage between races leads to biological degeneration"	—	—	—	96.5	
3. "The United States is a country which offers to all liberty and an equality of opportunity"	—	—	—	96	
4. "Americans should study Oriental civilizations more so as to utilize their possible contributions to Western civilization"	—	—	—	95.6	
5. "Americans in unstable countries like China, Nicaragua, etc. should hold property at their own risk and not seek the protection of their government at times of danger"	—	—	—	89	
6. "All dealings of the United States with other nations have been fair and unselfish"	—	—	—	88	
7. "Western civilization is superior to that of the East"	—	—	—	88	
(This item was scored: T PT X PF F 2 4 4 5 3)					
8. "It would be wise for the U.S. to surrender, if necessary, some of its sovereign power to an international supergovernment in order to become a member of such an organization"	—	—	—	85	
9. "Japanese should be admitted into the United States on a quota basis similar to other nations"	—	—	—	85	
10. "Every boy and girl in America should be taught to give unquestioned and unlimited support to the American flag for whatever cause it may be unfurled"	—	—	—	80	

This is an interesting list. Probably few people going over the thirty-one items would have been able to predict that these would be the items on which there would be the greatest change of opinion. In one or two instances, e.g., Nos. 1, 2, and 9, we are able to recall incidents connected with the Tour which were calculated to cause reflection on one's opinion. The change in items No. 3, No. 6 and No. 10 suggest a general influence operating to make one less sure that his own country is beyond criticism. The changes in items Nos. 4 and 7 are consistent though perhaps unexpected and lead one to ask what phases of civilization most impress boys with a limited stay in a foreign country. The changes in items Nos. 5 and 8 are also perhaps somewhat unexpected and raise the question as to

the effect of a brief contact with another nation on one's opinion regarding national security and protection. In all these cases, with perhaps one exception, however, the evidence is much too weak to support generalizations but strong enough, we must admit, to arouse still further our curiosity to know more definitely what consequences do follow on such educational tours as we have described.

G. PATTERSON AND R. DURGIN.

The One Million Souls Campaign

Central Missionary Association, Osaka, Nov. 19, 1928.

Mr. Chairman:

The significance of this hour is so momentous that I wish to ask that we unite in prayer for the inspiration and guidance of the Holy Spirit in the deliberations of this afternoon.

Let us pray.

Almighty, everliving God, "Spirit who dost prefer before all temples the upright heart and pure, instruct us, for Thou knowest."

We wait upon Thee, O Lord. Thou hast something to say to us. Thou art about to reveal to us Thy purpose and Thy will as we have not known them hitherto.

We tremble with expectancy, O God, as we wait for the dawning of Thy great light. We shudder with fear, Our Father, lest we may lack the vision to see, the consecration to abandon, the courage to undertake, the power to accomplish.

Our hearts are humbled before Thee, O God. We are not able for the task. We are not worthy of the trust. Surely we have left undone so many things that we ought to have done, else we should have attained more nearly unto the goal of our high calling in Christ Jesus.

Grant, O God, in this hour of vision, that no blindness may afflict us, no selfishness unfit us, no weakness enfeeble us. May we not fail to see and to grasp this great opportunity of service for which we have prayed and waited so long.

"Guide us O Thou great Jehovah"

For Jesus Christ His Sake, Amen.

"One Million Souls for Christ." What a vision! Behold them come, a million souls, from Tokyo, from Osaka, from Kyushu, from Hokkaido, from the West Coast, not many wise, not many noble, but toilers in the deep, brethren of those from whom our Lord chose his first disciples, tillers of soil who have watched the lilies and the birds, who have sown and reaped, carpenters, miners, factory workers, not many rich, but the poor, the hungry, the needy. "Come unto me

all ye that labour and are heavy laden and I will give you rest." What a vision!

What a challenge! One million Souls! After sixty years the Christian Church in Japan has a quarter of a million members. And now a prophet has arisen to summon us to win a million souls for Christ, and challenges us with the reminder that last year 27 million men frequented the prostitute quarters. It is a mighty challenge, but is it too great? There will still be left some 60 millions on this island, who know not the Lord. What a call to high endeavour! This is a task worth planning for and working for, a task more nearly worthy of the investment of love in persons and in money made every year by the mother churches beyond the seas, a task that calls for the laying aside of every weight of prejudice, of sectionalism, of sectarianism that would burden us and handicap us in the accomplishment of the Divine purpose. What a gift to lay at the pierced feet of our Lord Christ. Our gifts have been precious but so few—one here another there. But a million souls for Christ! That were a gift to gladden the heart of the King.

"Were the whole realm of nature mine
That were a present far too small
Love so amazing, so divine
Demands my soul, my life, my all."

And not only mine, but many more, not only many but all.

Such a subject as this, Mr. Chairman, is difficult to talk about coolly and deliberately. It is too entralling, too inspiring. That we might see before our eyes close in sleep a million souls for Christ. Ah! there is no greater joy that could come to any of us. Let us enjoy the vision, let us feel the thrill of this great hope to the full. Let us thank God for the man that has raised this vision before our eyes, and that has at the same time gone forth to realize the object of the vision. This is God's answer to our prayers. How often we have prayed for a revival in Japan that would sweep over this country as the Wesleyan revival swept over England, or the revival under Moody swept over America. Do our hearts not throb with joyous hope that a revival is beginning under the leadership of Kagawa that will sweep over Japan.

A few days ago I made a comparison of statistics of Christian work when I came to Japan and the present time as reported in the Christian Movement and the Japan Christian Year Books for 1904 and 1928; and the result is very gratifying. In this last quarter

of a century the number of church members listed under the head of Protestant has increased from 55,315 to 188,566, and the total number including Roman and Greek Catholics from 140,000 to about a quarter of a million.

At the same time the number of self-supporting Protestant churches has increased from 93 to 497 and the contributions of the people from ¥134,941 to ¥2,629,365. The number of ordained ministers has increased from 408 to 1,353 and of students for the Christian ministry from 137 to 528, of women workers from 335 to 1,834 and of Women's Bible Training School students from 123 to 346.

Also the number of Sunday School Teachers and Scholars has increased from 51,450 to 213,803 and the number of students enrolled in Christian Schools of all classes from 12,588 to 52,963. And in addition to this there has been a large increase in medical and philanthropic work and in the circulation of Christian literature.

For all these and many other evidences of real progress we thank God and take courage, particularly as we recall the names of the sainted leaders who have gone on before to join the church triumphant around the throne of our glorified Lord:—Nijima, Kataoka, Ebara, Ando, Honda, Uemura, Motoda, Mrs. Yajima and many more; or think of the saintly leaders who still with us grown venerable through years of consecrated service to our common Master; Miyagawa, Ebina, Kozaki, Ibuka, Hiraiwa and others, and of the hundreds of consecrated men and women who are bearing the burden in the heat of the day, our beloved pastors and Bible women who in city, town and country are witnessing a faithful witness to their faith in our common Saviour. May God bless and strengthen them with all grace and goodness! May He multiply their harvest and increase their numbers! Our love goes out to them in boundless measure. They are our brethren, our sisters, our children in the faith and love of the Spirit.

But while for all these things we give God thanks, we must not be blinded to the magnitude of the unfinished task. A quarter of a million church members, including baptized children. How many Christians does that mean. Does it mean fewer or more. It is difficult to say. Years ago Dr. Greene estimated that there were a million Christians in Japan. A short time ago a Japanese friend said to me "The best Christians in Japan are outside the Church." Is that so?

Of course, we all know of the work of Uchimura throughout the years, and the recent work of Dr. Sato, the scientist and evangelist.

And we are grateful for their devotion to Christ and believe that they are not heart and soul with and within the organized church.

However large we may set the total number of Christians, how small it is, how pitifully small, how dangerously small among the millions, the sixty millions who know not our Lord Christ. The church is in Japan, and the life of the Spirit is in it, but as yet it is too small to stand alone, too weak to support itself, let alone going forth with power to conquer Japan for Christ.

The great urge of the organized church in Japan is to accomplish self-support, and for the attainment of that ideal many members have put forth sacrificial efforts, and a large measure of success has been accomplished within our own experience. But at what a price, and with what dangers! The movement for self-support is at once the most hopeful and the most dangerous movement in the Japanese church today—most hopeful because it is indicative of a fine spirit of consecration and loyalty to the church, but most dangerous because it is dependent in fact upon the generosity of a small number of people, and is not founded upon a sufficiently broad base. What the church in Japan needs is not more liberality, but more members. The people are giving well, but there are not enough of them.

Twenty years ago Dr. Soper then at Aoyama Gakuin said in my hearing "The only safe way to achieve real self-support is by increasing the membership of the church." I believe that fully. I believe that it is extremely difficult for a church in Japan today to be self-supporting in any adequate sense with a congregation of less than one hundred. And how many congregations in Japan have an attendance of more than one hundred.

One of the characteristics of the church in Japan is the smallness of the congregations. Too many of them have the "kogisho" (small preaching place) habit. It is a hard habit to break, but it must be broken or it will permanently weaken the church. It was probably inevitable in the period during which the church has been growing up. But we are in a different age now. Large public halls are being erected all over the country. The people are meeting in large numbers, in schools, in concerts, in political meetings, and are listening in thousands to music and to public speaking. The church can not be satisfied to go on with these small congregations of thirty or forty when the world is speeding up all around.

Please do not misunderstand me. I do not underestimate the value of small intimate groups for study, for prayer, for devotional

culture. They must be formed in larger numbers, but the congregations for public worship and instruction must be conceived on a large scale or they will never draw and inspire the multitude.

Is there not too a feeling of great anxiety as the church sees its first generation of leaders pass away and wonders how to replace them. That is no doubt a common attitude and one which perhaps need excite no great anxiety because we know that among the younger men there are many men of promise. None the less it is not easy today to find men to fill the positions in our Christian schools and other institutions who are acceptable to their Japanese colleagues. In some respects it would seem that our institutions have grown faster both in numbers and in size than the church. That is a dangerous condition.

And another weakness that we have felt in the church in Japan, has been a lack of intense evangelistic fervour, such as that found in other lands. There are reasons for this no doubt, but whatever the reasons may be, whether it be an excessive toleration of other religions, or a hesitancy to interfere in the private affairs of others, or the magnitude of the difficulties that are inevitable in so fully organized a social, industrial and political life as is found in Japan today, it is still a fact that we have missed the missionary zeal of the church in Korea for example.

Perhaps what was said of the religious life of my own school by one of our Japanese Christian professors may be applied to the church. When I asked him what he thought to be wrong with the religious life of Kwansei Gakuin, he answered "There is nothing wrong with it except that it is not on fire." Probably that is not the whole answer. But that is no doubt part of the answer. And now God has sent us a man on fire. A man who is burning, up with zeal and devotion for the cause to which we all are devoted.

Another reason why this challenge of "A million Souls for Christ" makes so strong an appeal to me, is that I fancy I see a process of social crystallization setting in. Japanese society has been in a fluid condition for half a century. But recently it is hardening and there are evidences that unless some strong stimulus comes—it may have come no doubt in the Marxian agitation, social industrial and political movements will take final form and become set.

One of the results of this will be that Christianity will take its place as the spiritual culture of the elect few, a fine class of people, fairly well educated, of moderate means who will not, however, be large enough in numbers or of sufficient strength of influence to

effect the life of the nation very deeply, a place similar to that held by Confucianism in feudal Japan, by Zoroastrianism in India, or by Coptic Christianity in Egypt.

May I say that these ideas have not been derived wholly from Mr. Kagawa but have been the substance of my appeals for missionary work in Japan on my two last furloughs. For the reasons just given I have been convinced that foreign missionary work in Japan must not be slackened until there should be a much wider acceptance of the Christian message than there has been. I was rejoiced when I heard Mr. Kagawa's statement of his evangelistic purpose.

But the "Million Souls for Christ" slogan is Mr. Kagawa's own. When I first heard it I thought it was just another of those large round numbers. As I listened to Mr. Kagawa's explanation however I saw that it was a well chosen deliberate objective.

No doubt you have read, in the Friends of Jesus, and, in the Japan Christian Quarterly, Mr. Kagawa's articles under the title "One Million Christians in Japan." The discovery that there are about one million Protestant Christians in France, able to support their own churches and to carry on foreign missionary work led him to adopt this objective. As he says "We need one million Christians in Japan that we may support ourselves, and also do mission work in Formosa, Manchuria, Singapore and all Japanese colonies"—and may I add in the heart of Africa and the tropical islands where there are no Japanese people, no Japanese trade, nor any Japanese national interests—just as some of our own missionaries are at work in Portuguese West Africa where they are forbidden to teach the English language, and are required to learn Portuguese as well as the native languages. Only then will the Japanese church fully realize what foreign missions mean.

Mr. Kagawa's basis is perfectly sound I believe. "One million personalities" he says, "are enough to constitute a thoroughly independent and self-sustaining culture. If we can achieve one million Christians in Japan, the missions can then withdraw without too much disaster to the Christian movement here. There would still be need for them, but we could get along without the missionaries if necessary. But if the missions withdraw now Christianity will suffer."

But the missions will not withdraw, that is, they will not all withdraw. The Methodists might withdraw, the Congregationalists might withdraw, the Baptists might withdraw. Others that we can think

of might withdraw, but there is one great church that will never withdraw her missions from Japan. I need not tell you that that is the church of Rome. And I hope I do not need to add that it is not in any spirit of criticism that I refer to the Roman Catholic Church in this connection. For in respect to her far-sighted patience and perseverance who can withhold admiration for the missionary methods which are now winning her way in Japan. We of other communions would do well to study those methods more sympathetically and see if we have not something to learn from them.

Shall we not rejoice and give thanks that from the Japanese church has come forth a man who has caught so great a vision, who thinks in large terms, who is able to break away from old worn-out methods and to discover new ways, who knows the mind and heart of the common people, who has learned how to combine the so-called social gospel with the personal individual experience of salvation.

"One million Souls for Christ." How good it is to hear of "souls" again. We had almost lost the word. For sometime we have been living in an atmosphere of reaction against the phrase if not indeed against the idea of "the salvation of souls." Many have tried to substitute the saving of life instead. But somehow or other we have felt that there was a warmth of vitalizing power in the old appeal that has been lacking of late.

Most assuredly we have needed the social gospel and have probably deserved the reaction from that conception of religion which found utterance in the testimony of the old lady in the class meeting who said "well thank the Lord I'm saved anyway:" we have become convinced that we are not saved anyway, that salvation must be shared to be secured.

At the same time we have felt increasingly the inadequacy of the so-called social gospel. The church has been waiting for the prophet who would unite these two phases of the message of salvation, the individual and the social, which ought never to have been separated but which none the less have been largely in antagonism in the thought of many.

And now he has come. I did not realize it until Mr. Kagawa came to Kwansei Gakuin last May and spent three days in meetings with our teachers and students. I had never seen such meetings. I have heard D. L. Moody, Gypsy Smith, Crossley and Hunter, Torrey and Alexander, Billy Sunday, and the result was to become somewhat sceptical of the value of professional evangelism. But Kagawa's

meetings were different. In those three days he spoke eighteen times, twice being in English. How he stands it I cannot understand. Beginning every morning with a study of Paul's epistle which for depth of scholarship, and spiritual insight were equal to anything I have ever heard, he led us through the days into the broad fields of philosophy, sociology and history, and up the heights of spiritual experience, closing the series with an address on John Wesley stressing the two fundamental Wesleyan doctrines of Divine Grace and Christian Perfection—God and Man.

During the series he gave an address to our Sociological students on "Marxism" which he later elaborated and enlarged in an address to our Theological Summer School on "Marxism and Christianity."

Probably even greater insight into the breadth and profundity of Mr. Kagawa's scholarship was afforded by an afternoon's conversation between Mr. Kagawa and Dr. Mackinnon, the most brilliant and informing conversation that I have known, with the possible exception of an evening spent with Miss Maude Royden.

The secrets of Mr. Kagawa's evangelistic power are to be found in his scholarship, his artistry, and in his consecration. The morning hour of Bible study was a revelation of his power. So also were the sweep and the versatility of his knowledge, historical, philosophical, scientific, sociological, economic, theological.

Then Mr. Kagawa is an artist. He thinks and speaks, and writes and draws and lives creatively. An artist's touch is on everything he does. But the main source of power is his wonderful consecration, his abandon to the cause. Could any disciple do more for his Lord than he has done.

Pardon me I had not meant to eulogize Mr. Kagawa. I could not help it. My desire today has been to see the vision clearly if I might and to convince you that at any rate I am convinced of the necessity and the sanity of the "One Million Souls Campaign."

Several questions arise in any further consideration of this subject. The first is how can we realize this great objective? Well surely the obvious fact is that Mr. Kagawa cannot do it alone. We shall never see it done simply as spectators. We shall only see it done as participants. One reverts to the words of John Wesley. "All at it and always it." That will surely bring it to pass.

If every one of the 250,000 Christians in Japan were within the next ten years to bring three others to Christ it would be done. That sounds very statistical and mathematical, but means only this that if

the whole church were to catch the vision it would be quickly accomplished.

The fact probably is, however, that the church as a whole will not catch the vision certainly it will not, unless some, a sufficient number communicate it to the others.

Shall not we who have caught the vision go back to our homes and work with the definite purpose of planning and studying and putting in motion forces and methods that will operate towards the accomplishment of this great purpose.

I would suggest the organization of study classes who would make this objective their special study, taking Mr. Kagawa's article in the Japan Christian Quarterly, October number, especially the suggestions as to methods on pages 377 to 379 as a basis of study. If that is done surely something will come out of it.

Further, I think we ought to ask our pastors and leading church members if they are ready for such a movement, if they could welcome the people into their churches, or if other organizations must be formed to take care of the new harvest of souls. There is some fear lest Mr. Kagawa should be aiming to start a new denomination. It is no more his intention to do that than it was John Wesley's when he began his work, nor William Booth's when he began his work. Neither the Methodist Church nor the Salvation Army would ever have come into being if the churches from which they sprang had been able to adjust themselves to the new forces released by the consecration of those great servants of God.

And that is what we are witnessing today in and around the person of Mr. Kagawa, it is the release of new power, intellectual, social, spiritual. I believe that we can keep this movement within the church if we will and if we are able to adjust our methods and adapt our forms so as to attract to the church and hold within the church those who may be awakened by the spirit and drawn to Christ at this time.

One of the most fruitful suggestions that Mr. Kagawa has made for evangelistic work is the organization of groups of what Professor Giddings calls like-minded people. Groups of fishermen, groups of doctors, groups of nurses, groups of carpenters, groups of farmers, etc. with a view to reaching these people from the inside through people of their own kind.

Another is the organization of church class meetings of the Methodist class meetings type. Mr. Uemura used this method. He

had at one time seventeen classes in his church each of which he met once a month.

Still another is the development of a body of non-salaried lay-workers. Another Methodist system known as the local preacher system which was used widely in America throughout the pioneer days, and is still used largely in England in the circuit system.

All of Mr. Kagawa's suggestions are well worth consideration. Many others will occur as the subject is studied and prayed over. Just one more I would like to mention and urge. That is the production of cheap Christian literature—a large number of books like the Benns Sixpenny library which has several hundreds of titles listed under the names of such distinguished authors as Dean Inge, Sir Oliver Lodge and others of equal repute.

If that is done in England it may be done in Japan. In fact similar things are being done, outside of Christianity. Books on literature, philosophy, sociology, etc. at One Yen a volume are being published in large numbers, and excellent books they are. But a larger Christian literature is necessary.

To us missionaries Mr. Kagawa has brought a new message. He has told us that our work is not done in Japan, that our presence is necessary for the very life and well being of the church, and he asks for our cooperation. Shall we withhold it. God forbid.

C. L. J. BATES.

Dr. William Imbrie as a Scholar

A great deal of the fellowship I had with Dr. Imbrie was on committees and in administrative work. When one speaks of the scholarship of a foreign missionary, it should always be called to mind that he has practical duties from which it is not easy to escape. Cardinal Newman once said that, "Nothing is so hampering to the mind as two occupations." Yet he qualified the statement by acknowledging that, "Some people can work better for the division of duties." What he meant to say was that some found it difficult to persevere at a single task for any length of time. The mind grows weary and a change gives opportunity for fresh application.

But scholarship is often contrasted with the practical life. The contrast must have some foundation in truth. Time is required, and freedom from distraction, for patient investigation and the pursuit of truth. When we think of the great number of practical duties to which Dr. Imbrie gave attention we are compelled to take account of this phase of his career in forming an estimate of his place in Japan as a Christian scholar. It was this phase of his life in which some of us knew him best and knew him to be a man of wise judgment and practical wisdom.

There is another aspect of the subject about which a word needs to be spoken. A scholar is commonly thought of as a learned man, a man who has studied much, who has read widely, and who has made himself familiar with some field of knowledge or with things in general. I was not close enough to Dr. Imbrie to know just what he owed to native talent and what it was that he had acquired by patient study. It is a line which it is not easy to draw. But if we know intimately the habits of a man, we can form an opinion. I do not know to what extent Dr. Imbrie was a reader of books. I do not know whether he read widely, as some men do, keeping in contact with the main currents of thought, or whether he was a careful and thorough reader, limiting himself, as many others do, to carefully selected writings. I do know that Dr. Imbrie was a well informed man and that his mind must have been alert and sensitive to all that

went on in his day. He had a knowledge of history, theology and literature which gave evidence of patient and thorough and wide study.

There are so many types of men among scholars, so many different casts of mind, that it is necessary in our appreciation of men to try to point out what it is that distinguishes each, what it is in which talents and accomplishments find their characteristic expression. I shall speak here of Dr. Imbrie as I knew him. I shall try to point out those characteristics which impressed me. I shall try to call to mind the image that will suggest itself, as he lives on in memory, and as his work is appreciated as a Christian Scholar.

In order to do this, I am led to take as a starting point the characteristic type of mind exhibited by St. Luke who was probably the most scholarly writer among the authors of the New Testament. Happily we are in position to know what it was that Luke aimed at. He tells us in the opening sentences of his Gospel. His words may be strikingly applied to the type of mind exhibited by Dr. Imbrie as regards his position and methods as a Christian scholar. We find in these opening words, (1) Luke recognising frankly the work of his predecessors, the "many who have taken in hand" the task he was about to undertake. We find that (2) he values order and system for he mentions their "setting forth in order a declaration of those things." His attitude is next shown (3) when he refers to the subject matter of the Gospel as things "which are most surely believed among us." And he recognises tradition (4) since these things "they had delivered unto us, which from the beginning were eye witnesses, and ministers of the Word." He is prompted, he declares, (5) to undertake a similar task owing to his own special advantages, "having had accurate understanding from the first." His aim is (6) also to set forth "in order" the things with which he has been acquainted. We know the breadth of his sympathy (7), since he was probably a Greek and was writing to inform Theophilus, a Roman official, of the Christian message. And (8) we see his purpose which was that Theophilus might "know the certainty of those things, wherein he had been instructed."

I can find no better portrait of Dr. Imbrie, as I knew him, anywhere than is to be found in these opening sentences of Luke's Gospel. His appreciation of history, the stand he took within the Christian tradition, his wide sympathy which transcended national boundaries, his orderly method and accurate knowledge, and the

practical certainty it was his aim to establish in the minds of those who were influenced by him—these are characteristics you will readily recognize as outstanding in the particular type of scholarship which distinguished Dr. Imbrie.

There was nothing of a speculative nature in his labors. He himself would have been the first to confess that he was handing on that which had been preserved by the faithful labors of past generations of Christian scholars. He would have been quick to affirm that the substance of his teaching had its basis in well ascertained facts. He himself would have gloried in the phrase by which Luke characterized his predecessors as "ministers of the Word." If we do not discover a philosophy near at hand, in his discussion of dogma, we do see reason at work, the application to Christian heritage of faith of a mind gifted in insight and disciplined in logical method.

However, it is not my intention to devote any remarks to the theological position of Dr. Imbrie. I prefer to seek to characterize his scholarship. And in doing so, I wish to lay hold of two words, namely, 'order' and 'accuracy,' used by Luke in his preface. I believe that we shall be able to form a just estimate of Dr. Imbrie's work as a Christian scholar if we find the secret in these terms.

Accuracy is a Christian virtue. It is not appreciated to any great degree outside Christian scholarship. My first contact with Dr. Imbrie, whom I had known by reputation, was in the Conference of Christian Missionaries held in Tokyo in 1900. It was on that occasion that I got my first impression of him. The question of Christian unity was sprung and was debated with considerable liveliness. The words used by Christ on the night in which he was betrayed were cited by some one and their interpretation became the subject of debate. The unity prayed for, it was contended, was inward and spiritual. I well remember the fine discrimination with which Dr. Imbrie discussed the question. He conceded that the unity was essentially inward and spiritual. But he contended that the words of Christ implied some sort of corporate expression. He could not say what that was. He would by no means insist that it was a definite type of organization. He fixed upon the word 'corporate' as the focal point and deciding issue of the controversy. He would not accept less than was implied by that word, nor would he go beyond this term to a more explicit statement, as regards the intent of the prayer Jesus offered for the unity of His disciples. Among those who go forth to sow seed there are two kinds of sowers. There are those

who sow with the sack and there are those who sow with the hand. Dr. Imbrie was a sower who cast the seed with his hand. A delicate precision characterized all that he did. There were no "excessive declamations," in his utterances; no "trumpet blasts," no "outpourings of sentiment," no "impetuous torrents of feeling." His mind was selective, accurate and scrupulously faithful to details.

In future years, when his work in Meiji Gakuin shall be called to mind, it will be well to think of him and of his methods in contrast to the mind of Thomas Carlyle the students of that time in Japan were so taken with and whose writings were so assiduously studied. The contrast was very marked indeed. To Carlyle, "the whole destiny of man was to perceive heroism." We should bear in mind that literary criticism formed a good part of Thomas Carlyle's work. His enthusiasm however was foreign to a man like Dr. Imbrie. Carlyle praised fervor, while Dr. Imbrie prized perspicacity. Carlyle's principle was that "in a work of the mind, form is little, the basis alone is important." He was on the lookout for profound sentiment, for strong conviction, for seriousness of soul. He was bent on bringing men face to face with the sublime. He was devoid of the sentiment of form. To aim at accuracy of detail, exact order and just proportion was not virtue having special merit. At the time when this wave of devotion to Thomas Carlyle prevailed among the Japanese students, Dr. Imbrie was a teacher of Japanese students. In his scholarly work, Japanese educated circles have inherited a type of excellence, standing in marked contrast to what one finds in the writings of Thomas Carlyle. In Carlyle, the lurid glow flaming in a Turner's sunset will be found. The writings of Dr. Imbrie were as fine as a Holbein etching. Men whose opinions are correct, if both correct and ample, are those who affect others in their thinking. These were virtues clearly exhibited in Dr. Imbrie's work.

It was in the Christian Literature Society, of which Dr. Imbrie was a charter member, that I became more intimately associated with him and familiar with his mode of thinking and type of scholarship.

It would be interesting to know how many resolutions were written by Dr. Imbrie on one occasion or another. His careful observation and precise mode of thinking enabled him to put in writing the thoughts of others. He drafted the statement which has been printed in the front of every book published by the Christian Literature Society. He was the author, I understand, who

composed the preamble to the Apostles' Creed, and he drafted the constitution as well, of the Nihon Kirisuto Kyokwai. I have heard it said that Presbyterianism is a faith and a form. If this be true, the debt to Dr. Imbrie is not small the Church will owe to him here in Japan. The man who can define with precision renders an invaluable service. Definitions are to be made light of only when they become a substitute for experience. Dr. Imbrie might have sat among the ablest of the 121 who drafted the Westminster Confession.

Dr. Imbrie's image, as a scholar, will remain in tangible form in his Commentaries. In his Commentary on Philippians will be found his finest work as an interpreter of the Scriptures. For example, some one has said that "Lightfoot was a supreme grammarian and that he gave to the world admirable Commentaries." I think that it might as well be said that Dr. Imbrie was a supreme grammarian and that he gave to Japan admirable Commentaries. His sole object, so he said more than once to me, was to make clear the intention of the original author. One will not find in his Commentary on Philippians pious reflections. He refused to add anything of a general nature. He made no reference to the theological bearing of a passage. He took the text and studied it and tried to interpret its meaning accurately, without embellishment, without elaboration, without homiletic application.

Now we would not admit that this is the only permissible type of useful Commentary. One Commentary differs from another Commentary, as one star differs from another star, in glory. Thomas Scott and Matthew Henry belonged to a different class from that to which Lightfoot, Elicott and Alford, the great triumverate among English commentators, belonged. A useful service may be rendered by one man and a different and equally useful service by another.

The truth is that scientific exegesis should not be neglected or replaced by a fuller reflection. The thought of the author should not be overwhelmed and obscured by the pious reflections of his interpreter. But the question is not vital, it seems to me, whether fuller expositions should be added or not. That is not the question. The question is whether or not the fuller exposition helps to make the intention of the author better understood and more intelligible.

That is one point and there is a second point. Commentaries should not fall short, in their devotion to scientific exegesis, of the true goal all interpretation should aim at. Not a few Commentaries now published do fall short of the goal. Textual criticism, gram-

matical construction and history are not sufficient. The author's thoughts should be interpreted with religious effect. If the reader, in other words, by the Commentary is not helped on to a religious understanding of the words of the original writer, the interpretation has failed of its true purpose.

No fault can be found with Dr. Imbrie's interpretations. He has given to the reader a valuable help to the understanding of the Epistles to the Philippians. The exegesis is not influenced by the author's theological position. One will find more than dry questions of words and syntax and textual readings. With peculiar merit the sense of the original text is elucidated. Conscientiousness and thoroughness guide the author and lead to a just interpretation. What may be called the exegetical judgment is exhibited with sure and well grounded insight. The course of thought of the original author is well pursued. The religious message of the Epistle is appreciated with warmth and expounded with due emphasis. The style of the exposition is simple, direct and transparent. The author's ability as a grammarian is not applied indeed in the interpretation of the Epistle. It is mainly exegetical and as such exhibits the superb qualities of Dr. Imbrie's judicious mind.

I wish to advance a step, in my interpretation of Dr. Imbrie as a scholar, and to call attention to other phases of his intellectual attitudes as these appeared to me. I cannot be content to say, and to stop there, that he was a man of remarkable precision in his statement of the truth, a man of self-restraint in his exposition of the teaching. I must add that he impressed me as having a firm grip on knowledge. Lucid statement is a precious gift in any learned man. But better than that, or deeper than that, is the relation of a man's learning to his intellectual life. With some men, we feel that their learning bears a loose relation to the reality of their minds. It was not so with Dr. Imbrie. He combined a thorough knowledge with the power of lucid statement. And these two do not always go together. One could not but feel that what he had acquired was truly his own. But there are other aspects of a scholarly life. One of the severest tests of scholarship is in the power to grow. We may be sure that Dr. Imbrie's mind exhibited that vitality which belongs to growth. The evidence of this appeared in his usefulness to the Church in Japan. It was shown in his readiness to simplify doctrinal statements of the faith in order to enlarge the opportunity of Christ with the Japanese Christian mind. It was shown likewise in his breadth of

sympathy and his wider fellowship in joint undertakings. It appeared in his friendly attitude toward attempts for a better understanding and closer unity between denominations. The resolution presented by Dr. Imbrie to the Conference of Missionaries assembled in Tokyo in 1900 will remain as an abiding testimony to the breadth of his mind and to the spirit of adaptation he exhibited. The resolution as worded by him and as adopted by that body says,

"This Conference of Missionaries, assembled in the city of Tokyo, proclaims its firm belief that all those who are one with Christ by faith are one body; and it calls upon all those who love the Lord Jesus and His Church in sincerity and truth to pray and to labor for the full realization of such a corporate oneness as the Master Himself prayed for on that night in which He was betrayed."

The three characteristics he sought to give to his statement are, "First, it must be brief; secondly, it must as far as possible be expressed in the language of Scripture; and thirdly, in stating the crucial point, it must state it in such a way that it can be regarded from varying points of view."

Nothing could be finer as an expression of the genuineness of his scholarship than these three characteristics: brevity in form, Scriptural in source, and, providing for the large freedom of actual reality.

As I have said already, Dr. Imbrie interpreted the mind of Christ as demanding some sort of corporate unity in the expression of the Christian life. He would by no means have interpreted this as being one organization. Furthermore he contemplated no unity of Christians that did not express the mind of Christ and have its foundation in the Scriptures. And lastly, a point which so many overlook, the unity Dr. Imbrie interpreted as expressive of his own point of view, should not be at the expense of liberty; provision was to be made for "varying points of view." It will be well to keep his words in mind concerning these phases of the question for it is a subject on which Dr. Imbrie was in position to speak with the weight of a scholarly mind. The subject enlisted his interest and thought and discussion during the course of many years.

I have tried to point out some of the characteristics of Dr. Imbrie's scholarship. I have tried to show that it was true of him what has been said of another that he was "one of those solid and outstanding men whose decisions affect a multitude, a man to whom

many look with confidence." I have contrasted Dr. Imbrie with the type portrayed by Carlyle, heroic and enthusiastic, to which students in his day in Japan were giving eager attention in their studies. I would not have you think that the element of enthusiasm was absent in Dr. Imbrie's experience. Some sort of heroism can alone account for his long years of devotion to Japan. A powerful impulse must have been back of his scholarly life and patient devotion to work in the Meiji Gakuin.

I met him one day, a little while before he was to go to the United States on the last furlough he took before his retirement some years later. I said to him, "How will you spend your time during the year at home?" And I added, "I suppose you will travel about among the Churches quite a good deal."

His prompt reply came as a surprise and brought to light the deeply human in this outstanding scholar and Christian leader.

"I want to see my boys," he said with considerable emphasis, "and I want to spend the year with them!"

And so we are thrown back for a final interpretation upon the deeper reality of his life. Our interpretation must take account of what it was that sustained him, in separation from his own, during his long years of devotion as teacher and missionary. His scholarship was lighted up with the glow of a quiet and unselfish enthusiasm. He gave up his own country and used his own talents for the welfare of the world. I say that we should do injustice to the memory of Dr. Imbrie if we did not include some reference to these deeper things. Let his own words interpret his life to us on this occasion. (In his Philippians.)

"Until God revealed His Son to Paul, his birth as a Jew, his genuineness as an Israelite, his zeal for the law, his righteousness under the law and so on, were counted gain to him. But after he had seen, with opened eye the glory of God in the face of Jesus Christ, he came to look upon these things rather as loss. He was like the man who discovered the pearl of great price and went and sold all that he had in order to possess this pearl. And then he declared, 'Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for Whom I have suffered the loss of all things.'" "These words," he continues, "are a stronger statement of what he had just said. Not only does he repeat but he declares that he suffered the loss of all things and we are to observe that he suffered this for the sake of the excellency

of the knowledge of Christ Jesus my Lord. Paul was Christ's and Christ was Paul's. The relation between them was most intimate. And the word 'to know' here clearly implies an understanding in experience of the love and power of Christ as a present reality."

These words are Dr. Imbrie's comment on the language, fervent and elevated, of the first great Christian missionary. Those who knew Dr. Imbrie will readily understand his own deep and personal appreciation of the language he was interpreting. We spoke in the beginning of the distinction between native talent and accomplishments acquired by patient study. We must now add a third, namely, Christian experience. It is on this deeper ground work that the knowledge of Christian scholarship reposes. The true secret of Dr. Imbrie's mind, if he were here to express it, would have been found in the language of the Apostle to the Gentiles. He would have said, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for Whom I have suffered the loss of all things."

I wish now to add a few words on the value of Dr. Imbrie's work, as a heritage to the Church in Japan.

At Lausanne, in the Great Conference on the Reunion of Christendom, the distinction was made in the discussion, by one of the speakers, between the direct and immediate impression of Christ on the one hand and the inferential safeguards of the Church on the other hand. The primary safeguard was the attitude of personality to the personality of Jesus Christ as a fundamental bond in Christian life and Christian Society. But emphasis was also attached to definition, to the historic creeds, as a secondary safeguard the Church found it necessary to adopt for the purpose of teaching and in order to exclude everything that denied the reality of Christ's Person, in order to exclude every specific form of misinterpretation.

In both these senses, Dr. Imbrie's life and work will remain as a precious heritage here in Japan. I have spoken of his deep faith and personal piety on which his scholarship reposed. There is however peculiar value attaching to his work in the respects by which I have tried to characterize it.

For example, in the study of the great traditions of oriental thought, the western student is baffled by the absence of definition in the strict sense. There are lexicons indeed. Analysis and classification will be found. Numerous terms more or less crystalized in the course of history also exist. Yet it must be admitted that thought

is often dubious, vague and inexact. Terms are used with looseness and uncertainty of meaning. It is not easy to grasp the nature and properties of things from the terms in use. It is not possible to seize the simple elements in a complex group of facts nor to grasp the essential qualities as distinct from the accidental. In short the virtues to which St. Luke attached importance, namely, order and accuracy, have not been attained to a successful degree.

Dr. Imbrie was a scholar gifted in the art of making definitions. He had the ability to express his mind in language which was clear, precise and unmistakable. No one could put down with greater certainty those inferential safeguards without which the Church in its history could not have repelled error.

As one of a different communion I must speak with modesty. But it seems to me that Presbyterians have taught us that, while Christianity is a life and a growth, it requires an architecture; that, even on the one foundation which is laid, it is possible to build of gold, silver and precious stones, or of wood, hay and stubble. A very fine tribute to the Presbyterian communion among the Japanese was paid by a friend of mine speaking to me one day. He said, speaking of the Presbyterian ministry, "Those men know their own minds and how to express them." When we think for a moment of the pioneers, of such men as Hepburn and Imbrie and Uemura, and of Itaya and Tagawa, (happily now with us), it is not surprising that this should be so. It means that a very noble tradition is firmly established in Japan: a tradition reaching back beyond the mother Churches in the west, to the time of the Apostles. I have spoken of the method of St. Luke. He was traveling companion with St. Paul. It was the latter who said, "I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also." And he also said, "Howbeit in the Church I had rather speak five words with my understanding, than I might instruct others also, than ten thousand words in a tongue." I think in our estimate of Dr. Imbrie as a scholar we are in position to say that his life exhibits a very real continuity with the earliest exponents of the Christian faith.

S. H. WAINWRIGHT.

A Unique Gathering

The year 1928 marked the fortieth anniversary of the organization of the Young Men's Christian Association in the Imperial University of Tokyo. Plans to celebrate appropriately this historic event were begun nearly a year ago. From the beginning of these plans it was decided to do something more significant than to hold the usual formal meeting with everybody (except the students themselves of course) appearing in his long-tailed coat and a lot of dignitaries on hand to speak or read their conventional messages of congratulation. It was felt that that sort of thing would help but little in the great task confronting the student Christian movement in Japan today. The idea of a national gathering of Christian students, as representative as possible of the whole movement, was hit upon early in the deliberations of a special committee. Such a gathering would not only reveal the extent to which the purpose of the student Christian movement has found embodiment in Japan, but it would afford a much needed opportunity for Christian students to think together on the relation of themselves and their Christian faith to the truly urgent problems of social life and social thought in modern Japan. Once the decision was made to follow this course, appropriate committees, comprising both students and professors in the Imperial University, were set to work on the task. The results justify the statement that those who carried out the plans did so with great foresight and intelligence.

Evidently the proposal to hold a national conference of Christian students was well received, for, on November first, second and third there came together at Tozanso (the National 'Y' conference grounds) the most widely representative student gathering in the history of the student Christian movement in this country. Representation was limited to schools of college and university grade, but in spite of this 160 delegates were present from eighty different institutions of higher learning. This figure includes twenty women students from ten schools. As has been intimated, the members of the Tokyo Imperial University 'Y' acted as hosts. By dint of much effort they secured the money necessary to pay the travel expenses

of all delegates, even including those coming from such distant points as Korea and Manchuria.

The conference was divided into four equal groups, each presided over by a student chairman who was assisted by an older person chosen for his wide experience and general familiarity with the ground covered in the discussion. This mature leader served in the capacity of advisor and specialist. Each group also had the service of a very efficient secretary. It is interesting to note that three of the leaders were professors of economics and the fourth a 'Y' secretary. The groups were conducted on the roundtable-discussion plan. The four student chairmen represented as high a degree of perfection in the difficult art of stimulating and directing discussion as it has ever been my privilege to witness. Each group had between thirty-five and forty members, a bit large according to the best theories though as a matter of fact, in this case the large groups did not seem in any sense a handicap. I visited three of the four groups and in every case the discussion was pointed, ample, well-distributed, and well-directed. If there were any delegates present who did not enjoy discussion they were certainly out of luck for the program provided virtually nothing else. Aside from the devotional service in the early morning and the general session each night at nine to listen to brief summaries of the discussion in each group, the conference was given over entirely to discussion. This fact might be viewed as 'something new under the sun' since most so-called conferences in this country have hitherto found it difficult to break away from the lecture method. As one of the leaders remarked, "It would be futile to lecture to these students; they are already filled to the brim with ideas."

The general theme for discussion was the same for all the groups, though obviously they did not all arrive at precisely the same conclusion. There was therefore great value in the brief summaries of the discussion that were presented each evening either by the chairmen or the advisors. The general question of the conference was Christianity and Modern Social Ideas. This was of course broken up into more concrete propositions in something like the following manner: (1) What attitude is Christianity taking toward modern social organization? Under this was a subdivision dealing with the position of Christianity in modern society; (2) What do Christians think of modern social organization; (3) What shall Christians think of 'the class war'; (4) Should Christians take part in modern socialist

movements; (5) What shall be the attitude of the Church toward social movements; and (6) What are the duty and responsibility of Christian students in relation (a) to university, (b) to Church, (c) to society, and (d) to country, including its international relations.

On all these questions considerable preliminary work had been done. Before his participation in the discussion, each delegate was presented not only with a list of the propositions but also with a carefully worded statement as to what the committee had in mind regarding the import of each proposition and the limitations beyond which discussion would likely prove futile. It must not be inferred that this was done to keep the students from wandering into the forbidden realm of 'dangerous thoughts' for as a matter of fact the discussion gave no evidence of laboring under such restrictions, but rather to keep the thinking of each group within the limits that would be most likely to lead to better and straighter thinking. In this as in every other respect, so far as an observer could detect, the preliminary work had been of a very high order.

The conference was a clear proof of the value of untrammeled discussion of living, controversial issues. Let it be said to the credit of the authorities that no one was on hand to spy out the ground, but had there been, he could hardly have failed to apprehend the value of the process. As one watched the discussion move forward, the tendency of radically differing points of view to enlighten and supplement each other was unmistakable. The theoretical pacifist and the theoretical advocate of the class war present striking intellectual contrasts not often seen in the same little groups. But here they were, and both were Christians! At least such was their profession.

Criticism of the Church was sharp and unsparing. This is the more significant since the nature of the discussion made it apparent that the delegates were a group of unusually earnest Christians. At least they did their 'knocking' from within. The Church as an institution, they said, is inactive, it is cautious, it is afraid, it holds itself aloof from the masses, it fails to impart to the world the true essence of its own message, etc., etc. These were not merely random criticisms; they were the consensus of opinion.

The conference was like a window into the thought life of modern Japan. The influence of depressing economic conditions and of modern industrial civilization has brought about vast changes in social outlook. These conditions make it difficult for the intellectual class to see the justice of the present economic system; on the con-

trary they make it very easy for this class to see the glaring weaknesses and inadequacies of that system. In the presence of such a situation the philosophy of the Christian naturally calls for adjustment, but it is almost always adjustment within the means regularly constituted. Such was certainly the temper of this group of Christian students, and in this they would seem to have the support of their Master as well as of history.

ARTHUR JORGENSEN.

DEPARTMENTAL NOTES

The Christian Literature Society

The chief event to report this quarter is that the Rev. K. Matsuno, of the Christian Church, who has long been a member of the C.L.S. Committee, has been invited and has consented to take a more actively responsible share in central work, as a Japanese secretary. At the Annual meeting on May 17, the Executive Committee was "urged to consider the strengthening of the administrative staff, both in the creation and distribution of literature, by means of the addition of one or more Japanese assistants." A committee was appointed to find the right man and Mr. Matsuno was their unanimous choice. He has long felt great interest in the production of Christian literature, he has had experience in interdenominational work, and is well known to most of the constituency. We believe that he will not only be a great help at headquarters, but will mark a new era of closer relations with the Churches in this country, bringing them into touch with C.L.S., representing their needs and helping them to feel that C.L.S. belongs to them, and it work is theirs.

On Nov. 3, the Society gave a dinner at the Osaka Shosen Kaisha Building, to the whole staff, as a welcome to Mr. Matsuno and a farewell to Mr. T. Nomura, who has lately left the Ginza office. Dr. Kozaki gave an interesting address and Dr. Wainright told of his early experiences of a practical kind in the bookselling world. This was the first occasion on which the whole staff had met together in a social way since the merging of the old K.B.K. and C.L.S.

We can now give fuller details about the Christmas publications. They are as follows:—

Yusha Pauro (Paul the Dauntless). By Basil Mathews, M.A. Translated by C.L.S. Editorial Staff. 400 pp. Red cloth, coloured frontispiece and picture wrapper, ten illustrations in black and white, with map. A stirring life of St. Paul, with fine descriptions of his travels. Price ¥2.00. Post .12.

Shizukeki Inori (The Dew of Stillness). By Miss S. T. Fraser. Translated by Mrs. Miyagi. 102 pp. Paper cover. A devotional guide for Christians, with suggestions for daily meditations for a month. Price .50.

Tasuke no Fune (The Lifeboat). By Haruo Osaki. Paper cover, illustrated. Four stories on the subject of help, suitable for Sunday School prize. Price .35.

Hataraki no Hito Hi (Work). A little booklet in black and red, containing texts for all the working hours of the day. Price ten sen. One hundred copies, ¥6.00.

Mi Moto Ni (At His Feet). A red double-page card, with collotype picture of Christ and mothers and children. For Mothers' Meetings or for children. Poem by Mrs. Muraoka. Suitable for use at any time of year. Price five sen. One hundred copies for ¥3.00.

Bethlehem no Hitsujikai (Shepherds of Bethlehem). Oblong folded Christmas card, with five little pictures of the shepherds. Price 5 sen. One hundred copies for ¥3.00.

A. C. B.

Cooperative Evangelism Campaign

R. C. ARMSTRONG

"In view of the present condition of Japan, we would unite all of our efforts in the spirit manifested at the Jerusalem Conference and also in this Christian Conference to make known throughout the nation the salvation centered in Christ and that for this purpose a committee of fifteen be appointed by this conference." This was the resolution that initiated this cooperative evangelistic campaign at the Nation-wide Christian Conference which met in Tokyo from June 14-18, 1928. Immediately after the conference the committee of fifteen became active in making plans and preparing for the Autumn campaign. By correspondence and by visits from members of the committee the nation was prepared for the attempt to carry the spirit of the two conferences throughout the nation. The response has been greater than the resources can possibly meet. However, in this campaign the center of organization is in the locality where the drive is planned and not in Tokyo. The Central Committee, however, needs funds to carry out its part in giving information and sending out special speakers. While the collection and disposing of funds is largely in the hands of local committees upon whom the responsibility of organizing their districts depend, it is hoped that about two thousand yen will be sent in to Mr. Ebisawa in order that the work of the Central Committee may be efficiently and thoroughly carried out without deficit.

From October calls for help came from all over Japan and the work began in the following districts—Mr. Kagawa went to the Hokkaido: President Tagawa to Akita, Hirosaki and Aomori: Prof. Tsuru and Dr. R. C. Armstrong went to several cities on the Tokaido: Pres. Tagawa and Rev. H. Kozaki to Kobe: Mr. Nagao and Rev. M. Kozaki to Nagano: and about ten different preachers took part in the campaign in Yokohama.

During November great meetings were held in Tokyo where great public halls were crowded to the doors to listen to Messrs Tagawa, Yamamoto, Axling, Mikaga, Mrs. Gauntlet, and Mrs. Nikaido. Mr. Kagawa carried the movement through the greater cities of the Hokuriku: Dr. Axling visited Takata and Niigata. Rev. S. Imai went to Kyushu: Mr. Mori and Rev. M. Kozaki to Korea. Bishop Naide and Secretary Ebisawa to Wakayama. During the early part of December Mr. Kagawa goes to different cities of Manchuria.

In Kyoto during the Enthronement celebrations, for three nights in succession, special memorial services were held in the Y.M.C.A. Hall under the joint auspices of the National Council of Japan and the local Federation of churches. A cooperative campaign was also carried on in barracks during the Enthronement season with satisfying results.

One fact came out during these meetings. Of the Presidents of the five Imperial Universities of Japan, three are active Christians. Two of them took part in the services in Kyoto. It is also said that the two non-Christian presidents have wives who have embraced the Christian faith.

Mr. Kagawa has entered the door of opportunity and answered the call to help this campaign in whole-hearted cooperation and with wonderful results. This campaign will not be prolonged but it will serve as a very great preparation for the greater plans which Mr. Kagawa has for his "Million Souls for Christ" campaign. Mr. Kagawa is the one man who can attract thousands to his meetings. During thirty-one days of effort in the Hokkaido and in the Hokuriku Mr. Kagawa held ninety-seven meetings with a total audience of 39,463, and with 2,274 decisions for Christ. We believe these results point toward even greater success in the days to come. They create a real problem calling for men and money to back Mr. Kagawa's efforts.

If men begin to seek Christ by the thousands, how are they to be followed up and led into the depths of Christian experience and intelligent practical living unless the pastors and churches become active and aggressive. It looks as if the time were approaching when every one who loves Christ must make Him known regardless of denominational differences or the results of Mr. Kagawa's efforts will not be conserved. If God has called Mr. Kagawa for this critical hour in the Japanese Empire, Japanese church leaders as well as the missionaries must rally to his aid. Mr. Kagawa's campaign will succeed only in proportion as his work is followed up by earnest consecrated geta or waraji. Meanwhile in this cooperative campaign we have only the beginnings of greater things to follow.

Those who were in Japan during the Enthronement ceremonies of the Emperor Taisho and are in a position to compare the spirit of Japan then and now, must be struck with the change that has come over the nation. At that time so much was said about Shinto as a religion and loyalty as a substitute for religion that some Christian leaders were alarmed. To-day so little is said about loyalty and so much precaution is taken to prevent any unfortunate disrespect, that all Japan is uneasy and restless. Men are talking about the religious and spiritual needs of Japan. More than ever in modern Japan men are praying for a revival of religion and a greater number of people are saying almost in the words of Rudolf Eucken: "The only antidote then, to the soullessness of modern culture and the starving of all inward life is a return to the deepening and quickening forces of religion..... further that a revival of religion leads direct to Christianity..... The present day in particular with its moral slackness stands in urgent need of rousing and regeneration through the moral earnestness of Christianity. In the bosom of Christianity unfathomable forces are slumbering: forces which by no means have lived themselves out and are still capable of breaking forth again and driving human life into new channels with an irresistible

and elemental violence.....The spirit of the time demands to-day a rejuvenation of the religious life, in which new wine shall no longer be poured into old wineskins. It makes this demand not directly on behalf of religion nor with any great parade of religion, but rather out of concern for the salvation of the spiritual life of humanity, the salvation of a spiritual civilization, the salvation of human personality."

Finally we have only one word to add. The hour has struck for the modern world. The time is ripe. The Kingdom of God is at hand. The modern world must repent, believe the glad tidings of the Gospel of love, or the modern civilization in Japan and elsewhere will go down to disaster as did the ancient civilization of Rome.

Temperance and Purity Notes

E. C. HENNIGAR

The latter half of the year which is just closing has been marked by the Enthronement Ceremonies and the nation-wide celebrations centering around that event. On every hand schemes for the commemoration of the Enthronement have been launched and the Temperance forces of Japan have not been behind hand in this particular. It is a well-known fact that His Majesty the Emperor uses neither alcohol nor tobacco, in fact that from his school days he has been strong in feeling that alcohol is harmful to the human body. Arguing that there could be no more fitting commemoration of the Enthronement of the abstaining Emperor than to promote this reform which would bring lasting benefit to the people from the standpoints of health and happiness and of economy and morality the Temperance League has been carrying on a very active campaign especially through the fall months. Special posters were prepared and literally hundreds of thousands of a special pamphlet distributed. This pamphlet written by Count Futaara, who is the second son of Prince Kitashirakawa and therefore a relative of the Emperor, tells in some detail His Majesty's principles in this matter. In some cases this pamphlet has been purchased and distributed by the prefectural authorities. At least one hundred thousand are known to have been distributed among the children of Primary Schools.

The results of all this educational work are beginning to make themselves apparent. Additional Kinshu Mura (Prohibition Villages) are reported in Ishikawa Ken. Gifu and Ibaraki are also reported to have Kinshu Mura and Tottori Ken holds the record to date with 17 such villages. This is a movement which is catching hold in Japan very rapidly. What better way can we devise for helping the farming classes at the present time than by educating them as to the evils of intemperance?

A very large number of new Temperance Societies are reported as another result of this movement. The number of such societies in the writer's own province has almost doubled during the year, jumping up from 60 to 111. Niigata stands next to Shinshu in the number of societies, reporting an even hundred. Many young men's associations in the villages have cut out liquor at their meetings. A recent survey of village conditions revealed the fact that young men are drinking much less and visiting the brothels less than say seven or eight years ago.

A Temperance Society has been organized among the boys of the Matsumoto Commercial school. Out of 600 students 460 have enrolled in the society. It would seem to be of very special value to catch the students of middle grade schools and educate them as to the evils of

liquor before they are exposed to the temptations in the higher schools or in society at large.

Three instances have come to the personal attention of the writer of these notes within a month where children are given sake by their parents. One boy of eleven had become such an addict that he simply had to have sake every evening. His school teacher finally interferred because the boy's school work had been so greatly impaired. In another case the parents argued that it was a medicine and therefore good for the children.

A new danger would seem to be threatening here in Japan. News-paper and magazine reports would lead us to believe that the use of opium and drugs is gaining a foothold particularly among women of the 'smart set.' One paper avers that this is due to an increasing popularity of Chinese literature. However that may be, in three cases where women have been brought into court in Tokyo and Kyoto recently drugs have been the cause of the downfall. It is to be hoped that the authorities will nip this traffic in the bud and that Japan may be spared this new evil.

On August 10th the Tokyo Police Authorities granted permission for the establishment of four new geisha quarters in the suburbs of Tokyo. The Kakuseikwai and W.C.T.U. have been leading the campaign seeking the revoking of this action. Public meetings have been held, a petition circulated and the work pressed in other ways.

When a fire, also in August, destroyed nine out of twelve of the houses of the prostitute quarter in the city of Akita, again it was the W.C.T.U. which at once asked the authorities to withhold permission to rebuild. A branch of the Purity Society (Kakuseikwai) was also organized and has been cooperating with the women in this abolition movement. Severel largely attended public meetings have been held and much literature distributed in the effort to call out public opinion in favour of abolition.

October 28th was observed as Nation-wide Abolition Day, (Haisho day). Work was carried on in over one hundred cities and towns all over the empire. In Tokyo signatures to a petition were sought at six busy corners and in all 15,000 names were secured in the capital alone. Many pastors gave earnest sermons on the evils of the licensed system and the need of purity.

This autumn no less than fifteen different prefectures have been carrying on campaigns for the abolition of the system of licensed prostitution within their prefetural limits. Tokyo, Osaka, Hyogo, Okayama, Shiga, Aichi, Shizuoka, Kanagawa Yamanashi, Nagano, Fukui, Ishikawa, Saitama, Akita and Hokkaido have all fallen into line this year. As the campaign is just now closing no reports are to hand, but in a number of cases a largely signed petition is being presented to the authorities. In Nagano the number of signatures secured will be about 42,000, an increase of 7,000 over last year. It is too early as yet to forecast what the result is going to be in the Prefectural Assemblies.

The latest Haisho information, up to December 24, is as follows:

Akita Ken passed the Haisho Bill by the casting vote of the Chairman. Fukui by unanimous vote, three opponents absenting themselves. Fukushima was unanimous in the vote. In Okayama Ken the Bill was defeated. In Nagano Ken after a strenuous fight it was postponed for one year. (Details later.)

Additional Social Notes.

To date (Dec. 15), as a result of an intensive campaign made by the Temperance League 71 new Temperance Societies are reported. These reports come from all over the empire showing that the interest in Temperance work is growing apace.

A great advance step was made in the Anti-Prostitution Movement when on Dec. 6th the Saitama Prefectural Assembly unanimously passed a Bill recommending to the Governor the abolition of all licensed quarters in the Prefecture. While efforts for abolition are being made in many prefectures as noted above, Saitama has the honour of taking the first step. We believe this bill rings the knell of the licensed system in this land.

The Fukui Prefectural Assembly has by a recent action abolished the licensed system.

Book Reviews

JAPAN AND CHRIST. By M. S. Murao and W. H. M. Walton. *THE GOSPEL OF GOD.* By Herbert Kelly. Reviewed by the Acting Editor.

These two volumes have been received, fresh from the press in England, the former a publication of the Church Missionary Society and the latter of the Student Christian Movement. Both Mr. Walton and Father Kelly have resided in Japan and have been identified with foreign mission work in this country. Mr. Murao is connected with the Sei Ko Kwai Divinity College in Tokyo, as Lecturer. He and Mr. Walton are jointly engaged in newspaper and literary evangelistic work. The book entitled 'Japan and Christ' is a discussion of Christian conditions and prospects in this country. Father Kelly's book is written without reference to Japan though the reader will find allusions here and there to the author's experiences in Tokyo.

In 'Japan and Christ' the subject discussed are 'Japan Today,' 'Steadying Forces,' 'The Christian Message,' 'The First Attempt,' 'The Renewed Effort,' 'The Church in Japan,' 'The Younger Church, and the Older Churches,' 'The Incoming Christ.' Various appendices are added giving valuable statistical and other information.

The volume is a very readable one and gives evidence of careful and thoughtful preparation. Many illuminating statements will be found in its pages, throwing light for the home reader upon conditions here in Japan. It is a volume well worthy of study here in Japan for the information it contains and for the careful judgments expressed concerning numerous problems connected with the Christian movement.

Those who knew Father Kelly personally when he was living in Tokyo will not read far into the book he has written before discovering his unique manner and style, his stimulating thoughts and surprising way of putting things with which one is already familiar. In his 'The Gospel of God' he deals with such subjects as 'The Challenge of Life,' 'The Paradox of Human Life,' 'The Venture of Religion,' 'Religious Reality,' 'Evil, Sin, and the Self,' 'God and the Soul,' and 'The Gospel.' One will find the discussion of these subjects to be truly helpful.

PERSONAL COLUMN

NOTE.—Items for this column should reach Rev. John K. Linn, 921 Shimo Saginomiya, Nogata Machi, Tokyo Fu, by the 10th of March. Contributors will greatly oblige by drafting items in the form used below.

NEW ARRIVALS

ALLEN. Rev. E. Allen has recently joined Rev. G. N. Strong (S.P.G.) at 342 Miyata Machi, Shimonoseki, for language study and assistance in church work.

BOYLE. Two new teachers joined the staff of St. Margaret's School, Takaido Mura, Tokyo Fu, during September: Miss Helen Boyle and Miss Cornelia Everard (P.E.).

DAVIS. Miss Mabel Davis (W.U.) of Pasadena, California, to join the staff of Doremus School as a short term teacher.

DOUBLEDAY. In January Miss S. C. Doubleday (C.M.S.) to live during language study with Miss A. C. Bosanquet, 101 Minami Cho, 6 Chome, Aoyama, Tokyo.

ETTER. Mr. and Mrs. C. S. Etter (Y.M.C.A.) to assume teaching duties at the Hokkaido Imperial University in place of Mr. and Mrs. F. H. Lory, who have returned to America.

GROSE. Mr. K. A. C. Grose (IND.) to live with Mr. Moule at Ikebukuro Central Theological College and study language.

HANCOCK. Miss Elizabeth Hancock (P.S.) of St. Louis to teach in Kinjo Jo-Gakko at Nagoya.

HESTER. On September 17th Miss Margaret Hester (P.E.) for kindergarten work in the District of Kyoto.

JOST. In September Miss Eleanor Jost (U.C.C.) to 8 Torii Zaka, Azabu, Tokyo.

REID. Miss Grave L. Reid (P.E.), who was supervisor of instruction at the University of Rochester School of Nursing, in November, to join the teaching staff of St. Luke's Hospital Training School for Nurses, Tokyo. Miss Reid will be assistant to Mrs. St. John, who is director of the school.

SUTTIE. In September Miss Gwen Suttie (U.C.C.) to 8 Torii Zaka, Azabu, Tokyo.

ARRIVALS

DAUGHERTY. Miss Lena G. Daugherty (P.N.) returned from furlough October 26th and will live at 102 Tsunohazu, Yodobashi, Tokyo Fu.

DUNLOP. Dr. and Mrs. J. G. Dunlop (P.N.), in September, to 1236 Bezai Cho, Tsu.

HAIL. Mrs. Harriet W. Hail (P.N.) after an absence of some years, to teach in Wilmina Jo Gakko, Osaka. Address: 24 Kyarabashien, Hamadera, Osaka Fu.

HATHAWAY. Miss M. Agnes Hathaway (U.G.C.), after a three years' absence in America, has returned for a short term of service to the Blackmer Home for Girls, Koishikawa, Tokyo.

KNUDTEN. In November Rev. and Mrs. A. C. Knudten (L.C.A.) to their former station at Nagoya.

MELINE. In October Miss Agnes S. Meline (A.B.F.) to her work at Soshin Jo-Gakko, Yokohama, after an absence of several months because of ill health.

POND. Miss Helen M. Pond of St. Luke's Hospital, Tokyo, who has been absent on furlough since April, is expected to arrive in Yokohama on January 3rd.

REIFSNIDER. Bishop and Mrs. Reifsnider (P.E.), who have been absent since June, will return to Japan in January, arriving in Yokohama on the 18th.

RICHARDSON. In January Miss C. M. Richardson (C.M.S.), re-accepted after several years of absence from Japan. Location not yet fixed.

SCHILLINGER. In October Rev. and Mrs. G. W. Schillinger (L.C.A.) to Kyushu Gakuin, Kumamoto.

SCOTT. In December Miss Jane N. Scott, after nine months in the U. S. A., to re-join the staff of the National Committee of the Y.W.C.A. of Japan, Tokyo.

SHIRK. In October Miss Helen Shirk (L.C.A.) to her former station in Fukuoka.

SMYTHE. Dr. and Mrs. L. C. M. Smythe (P.S.) returned from furlough on December 10th, and are located at Nagoya.

WALKER. Mrs. F. B. Walker (S.P.G.) and daughter Lucy rejoined Mr. Walker at the English Mission School in Kobe on December 3rd. Their son is to enter the Pocklington Grammar School in Yorkshire next term.

WOOLLEY. Miss Kathleen Woolley (S.E.) returned in September to work at Koran Jo-Gakko.

DEPARTURES

COCKRAM. In January Miss H. S. Cockram (C.M.S.) of Kurume on furlough.

CURTIS. In September Rev. and Mrs. F. S. Curtis (P.N.) left the mission field permanently to retire in the U. S. A.

EDITH. Sister Edith Mary (S.E.) went back to England in May after a severe operation.

HUTCHINSON. In January Rev. and Mrs. Ernest G. Hutchinson (C.M.S.) of Hojo, Chiba Ken on furlough.

PALMER. December 21st Miss Jewel Palmer (U.C.M.S.), called home on account of the illness of her mother. Will be at Columbia, Missouri.

RHOADS. Miss Margaret W. Rhoads, Secretary of the Friends' Mission Board, Philadelphia, Pa., on November 27th, to resume her work after having spent several months in Japan.

SELLS. In January Miss E. A. P. Sells (C.M.S.) of Oita on furlough.

SOUTHWORTH. On November 27th Dr. and Mrs. J. D. Southworth (P.E.), of St. Barnabas' Hospital, Osaka, on furlough to the U. S. A.

STETSON. Rev. and Mrs. Clifford R. Stetson (U.G.C.) and family, of Shidzuoka, expect to return to America on furlough in the Spring.

CHANGES OF LOCATION

BULL. Rev. Earl R. Bull (N.M.K.), missionary to the Loo Choo Islands, is kept in America by the serious illness of Mrs. Bull's mother, and has taken the pastorate of the Community Church at Millis, Massachusetts.

KENT. Miss Bernice Kent (U.G.C.) while on furlough is attending the University of Buffalo, at Buffalo, New York.

McDONALD. Miss Mary D. McDonald (P.N.) to Women's Christian College, Iogi Mura, Tokyo Fu.

PAINE. Miss Margaret R. Paine (P.E.) from Muromachi, Shimotachi-uri Sagaru to Koromono-no-tana, Demizu Agaru, Kyoto.

REEVE. Rev. Warren S. Reeve (P.N.) to 739 Sumiyoshi Machi, Sumiyoshi Ku, Osaka.

RYDER. Miss Gertrude Ryder (A.B.F.) is studying at Gordon Bible College, Boston.

WAGNER. Rev. H. H. Wagner and family (F.M.A.) from Sumoto, Awaji to 599 Harada Mura, Kobe Shigai.

WARREN. Rev. Frank B. Warren and family (F.M.A.) from Osaka to Sumoto, Awaji.

BIRTHS

JENKINS. A second son, Auther, was born to Rev. and Mrs. C. R. Jenkins (P.S.), of Tokushima, on November 1st.

MORRIS. On August 19th, at Lake Nojiri, to Rev. and Mrs. J. Kenneth Morris (P.E.) of Kyoto, a daughter, Elizabeth McKnight.

DEATHS

DAVISON. Dr. John Carroll Davison (N.M.K.), who came to Japan in 1873, died at Berkeley, California, October 20th, 1928. He made a notable contribution to Japanese hymnology. He was for almost 50 years District Superintendent in Japan, his last residence being at Kumamoto.

LINDSTROM. On November 21, 1928, at Peking, China, Rev. Hjalmar Lindstrom (C.M.A.), thirty-seven years a missionary to Japan.

LOGAN. Mrs. C. A. Logan (P.S.) died of pneumonia at Tokushima on November 26th, after an illness of ten days.

VAIL. Dr. Milton S. Vail (N.M.K.), who came to Japan in 1879 to establish educational work, died at Berkeley, California, in September, having previously retired from the field in 1926.

MISCELLANEOUS

ALEXANDER. Miss Sallie Alexander (P.N.), who is in America on health leave, has so far recovered that her reservations have been made for return by the S.S. President Grant, sailing March 1st.

BAKER. Bishop and Mrs. James C. Baker (N.M.K.), whose official residence is in Seoul, Korea, during their stay in Japan are occupying the Episcopal Apartments at No. 8, Aoyama Gakuin.

BINSTED. On December 3rd at Washington, D. C., the Rev. N. S. Binsted, of Trinity Church, Tokyo, was consecrated bishop. He was elected to the position of Missionary Bishop of the Tohoku by

the General Convention of the American Episcopal Church, which met during October, 1928.

CLEMENT. Prof. and Mrs. E. W. Clement are spending the winter with their daughter and son at 335 Lowell Ave., Floral Park, New York.

EDMANDS. Mrs. M. Grant Edmands of Pasadena, California; Mrs. Mattie R. West of Newton Center, Massachusetts (for twenty years in charge of the home for missionaries' children); and Dr. and Mrs. Mead of Providence, Rhode Island, have recently been visiting in Japan. Dr. Mead is Vice-President of Brown University.

EVANS. Elder Irwin H. Evans, President of the Far East Division of the S.D.A., visited the Japan headquarters at the end of November. Mr. Evans was returning from a world tour to his office in Shanghai, having spent the summer in Europe in the interest of Missions.

FAIRFIELD. Rev. and Mrs. Wynne C. Fairfield and family will spend part of January visiting the stations of the American Board's Japan Mission. Dr. Fairfield leaves the North China Mission to become an Acting Secretary in the Foreign Department of the A.B.C.F.M., having the correspondence with Japan and China.

FOOTE. Miss Edith L. Foote (P.E.), treasurer of the District of Kyoto, entered St. Luke's Hospital, Tokyo, on December 3rd for surgical treatment.

FOOTE. Helen Foote, daughter of Dr. and Mrs. J. A. Foote (A.B.F.) of Osaka is recovering from an attack of diphtheria.

GETZLAFF. Dr. E. E. Getzlaff will be in charge of the New sanitarium of the S. D. A. Mission at Ogikubo, which is to open its first unit early in February with a capacity of twenty beds.

GRESSITT. Mrs. J. F. Gressitt (not Mr. as erroneously stated in the October number) received the degree of B. L. from the Berkeley Divinity School, Berkeley, California.

HAIL. Dr. J. B. Hail, the veteran missionary of the Presbyterian Church, is said to be in a critical condition with pneumonia.

HERSCHLEB. Mr. Charles A. Herschleb, Corresponding Secretary of the National Council of the Y.M.C.A. for the Far East, sailed for America on December 6th after having spent six months visiting Japan, Korea, China, and the Philippine Islands.

LINN. Mrs. J. Arthur Linn is recuperating from a major operation performed at the Lankenau Hospital in Philadelphia.

Mr. Linn expects during furlough to pursue studies in psychology

and sociology at the University of Pennsylvania.

MacCAUSLAND. Miss Isabelle MacCausland (A.B.C.F.M.) was given the degree of L.H.D. by Beloit College.

MEYERS. Elder Cecil K. Meyers, Secretary of the General Conference of the S.D.A., recently visited the Japan headquarters as part of a tour of inspection of missionary work in the Far East. He will not return to America until June, 1929.

MILLMAN. Rev. R. M. Millman, formerly M.S.C.C. missionary in Toyohashi has retired from the Mission for health reasons, and is now on the staff of Emmanuel College, Saskatoon, Canada.

POWLAS. Mrs. Maggie V. Powlas, of Catawba, North Carolina, arrived in Japan in October for an extended visit with her daughters, Misses Maud and Annie Powlas (L.C.A.) at the Ji-Ai-En, Kumamoto.

SMITH. Rev. and Mrs. P. A. Smith (P.E.), formerly of Hikone, now on furlough in the U. S. A., expect to return to Japan, sailing March 6th.

WALLER. Rev. J. G. Waller, of Nagano, senior missionary of the M.S.C.C., has been given an honorary D.D. by his Alma Mater, Trinity University, Toronto.

WATTS. Rev. F. E. Watts, Chaplain at the Missions to Seamen's Home at Kobe, has been kept unusually busy because of the visiting ships of various countries in port on account of the Enthronement ceremonies.

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